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UNIVERSITY OF ALBERTA

THE MALE STUDENT'S EXPERIENCE AS A GENDER MINORITY

BY

ERIC SCHOCAT

(C)

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF EDUCATION IN COUNSELING PSYCHOLOGY

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

FALL 1991

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled "The Male Student's Experience as a Gender Minority" submitted by Eric Schocat in partial fulfillment of the requirements for the degree of Master of Education in Counseling Psychology.

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Date: July 26, 1991

ABSTRACT

This study used a phenomenological approach to explore the male student's experience as a gender minority in the University of Alberta M.Ed. counseling program. Three first year male students were recruited as co-researchers. Their descriptions of the experience were gathered via personal interviews, and synthesized into thematic clusters. The interview focused primarily on issues of group dynamics, personal repercussions, and career implications.

Analysis of the data revealed that all of the co-researchers were highly satisfied with the gender ratio situation. There was also a pronounced feeling of being atypical males, that is, being different from males in general and more similar to females in regard to personality traits and interests. The co-researchers also expressed a movement away from what they perceived as traditional thought on defining masculinity and femininity.

These findings may prove informative for the counselor educator who may want to know more about the male counseling student who enters the program, and as a possible aid to recognizing appropriate male candidates for admission.

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TABLE OF CONTENTS

CHAPTER PAGE

I. INTRODUCTION 1

II. REVIEW OF THE LITERATURE 3

Introduction 3

Occupational Sex Roles 8

The Traditional Choice 8

Occupations as Masculine or Feminine 11

Nontraditional Careers 12

The Male's Approach to a Nontraditional Career Choice 14

Men in Nontraditional Fields and Men in Traditional Fields 16

Counseling

A Man's or Woman's Profession? 17

Client Preferences 17

Social Perception of Counselor Traits 18

Group Dynamics 19

Male Minority

Need For Research 19

The Homogeneous Group 20

The Gender Balanced Group 21

Minorities 23

Leadership....27
Summary of the Literature Review....28
Research Implications....31
III. FOUNDATIONS OF METHOD....33
Introduction....33
The Phenomenological Approach....33
Objectivity....35
Validity....36
Reliability....37
Generalizability....38
IV. METHODOLOGY....39
Introduction....39
Rationale....39
Approaching the Phenomenon
Bracketing....40
Implications of biases....44
Selection of Co-researchers....44
Data Collection....45
Data Analysis....46
Procedure....48
V. RESULTS AND DISCUSSION....49
Introduction....49
Individual Descriptions....49
Tom....49

Personal Information....49
Tom's Experience....65
Ben....69
Personal Information....70
Ben's Experience....84
Jack....87
Personal Information....87
Jack's Experience....106
The Shared Experience....113
Introduction....113
Summary....120
VI. GENERAL DISCUSSION....122
References....129
Appendix 1....140
Appendix 2....141
Appendix 3....144

LIST OF TABLES

Table	Description	Page
1	Literature Review Outline	4
2	Number of male and female admissions to Canadian university counseling programs	6
3	Ratio of female to male admissions to Canadian university counseling programs	7
4	Thematic Abstraction of Tom's Experience	50
5	Higher Order Thematic Description of Tom's Experience	63
6	Thematic Abstraction of Ben's Experience	70
7	Higher order Description of Ben's Experience	81
8	Thematic Abstraction of Jack's Experience	89
9	Higher Order Description of Jack's Experience	103
10	Definition of Themes	111

CHAPTER I

Introduction

Approximately two years ago, I began my training for a counseling career, in the University of Alberta M.Ed. counseling psychology program. At first it was interesting to realize that I was a gender minority in the program, but, as time went on, I found myself dwelling more and more on the dynamics and ramifications involved in being a minority. A range of emotions accompanied these thoughts, i.e., frustration, passivity, loneliness, and others that will be discussed later in this thesis. The primary question that came to mind was: how similar is my experience to the experience of the other males in this situation; in essence, how does a male student feel about being a gender minority in a master's level counselor preparation program? Some attention has been focused in the literature on the female's experience as a gender minority in groups; however, very little exploration has been conducted with the male as a minority.

This study approaches the question from a qualitative perspective; an attempt to understand the lived-world experience, in search of the "what is this like for you" rather than the "why is this so." Since phenomenology is the basis for all research, it seems appropriate to initiate exploration in this manner, considering that there is still much ground-breaking

involved in this area of interest. A good description and understanding of the experience will lay the foundation for future research that may look at some of the "why" questions.

The next chapter, a review of the literature, will present trend analysis of gender ratios in North American counselor-preparation institutions. This will be followed by a review of sex-role occupational stereotypes, traditional and non-traditional career choices, and group dynamics involving gender minorities. The chapter will conclude with a reflection of the review and its implications for this study.

Chapter III explains the phenomenological approach as the methodology chosen for this exploration.

Chapter IV discusses the rationale for the choice of methodology, along with procedural aspects pertaining to the study.

Chapter V presents the data that was collected and thematically abstracted.

Chapter VI will conclude the study with a discussion of the implications and limitations of this study as revealed by the investigation.

CHAPTER II

Review of the Literature

Introduction

There is a dearth of literature that explores the male's experience as a gender minority within occupational roles. Most of the emphasis has been placed on the dynamics and ramifications involved for the female as a gender minority.

In approaching this study, the lived experience of the male student as a gender minority in the University of Alberta M.Ed. counseling program, some foundational issues need to be reviewed. First, trend data analysis of university counseling programs dating back 10-20 years will reveal the fluctuation and consistency of majority/minority gender ratios. Second, a basic understanding of sex role stereotypes and social perceptions of counselor characteristics will bring to realization the dynamics that may have contributed or hindered the male student's entry into a gender minority situation. Finally, an understanding of the dynamics involved in a group process, among varied gender ratios, will lend perspective to the descriptions provided by the co-researchers. An outline of the literature review is provided in table 1.

Table 1

Literature Review Outline

1. Trend Analysis
2. Occupational Choice
    (a) The traditional choice
    (b) Occupations as masculine or feminine
    (c) Non-traditional careers
    (d) The male's approach to a non-traditional career choice
    (e) Comparison of men in non-traditional fields to men in traditional fields
3. Counseling: A Man's or Woman's Profession?
    (a) Client preferences
    (b) Social perception of counselor traits
4. Group Dynamics
    (a) Male minorities: the need for research
    (b) The homogeneous group
    (c) The gender balanced group
    (d) Minorities
    (e) Leadership
5. Summary of the Literature Review
6. Research Implications

Trend Analysis

Surveys of counseling programs across the United States have shown remarkable changes in the ratio of male and female students admitted to counselor training programs. Most of the surveys reveal that female admission over the years steadily increased while male admission correspondingly decreased (Cameron, Galazzi, Birk & Waggener, 1989; Tipton, 1984; Galassi & Moss, 1986; Gallessich & Olmstead, 1987; Froehle, 1985). The ratio has risen to at least a 3:2 female majority for some of these surveys and almost a 2:1 female majority for others.

A survey of counseling programs across Canada, conducted by this researcher for the purposes of this thesis (see table 2 and 3), provides data that resonates with the gender ratio situation in American counselor training programs. Some of the Canadian schools reveal quite a high ratio of females to males, i.e., Laval (6:1), University of Alberta (6:1), and University of Saskatchewan (3:1, and 6:1). The more common ratios are between 2:1 and 3:1, i.e., University of Victoria; Memorial University; University of British Columbia, and; University of Montreal. It is also noticeable that there has been a movement over the years from a male majority to a female majority, i.e., York University, University of Calgary, McGill University, etc.

Table 2
Number of Male and Female Admissions to Canadian University Counseling Programs (Master's Level)

University	Year Male/Female						
	90	89	88	85	80	75	70
British Columbia	19/53	19/56	20/26				
Montreal	11/13	5/11	5/7	2/11	2/8	8/8	
Moncton	4/3	4/6	1/2	3/4	2/2	7/2	4/0
Simon Fraser	3/3	5/4		2/2	1/1		
Victoria	3/6	5/11	15/18	16/10	0/2		
Saskatchewan	2/6	1/6	3/5	5/2	4/3	2/2	
Calgary	0/3	2/5	1/1	2/2	4/3	3/5	4/1
Alberta	3/18	5/13	7/22	3/12			
Memorial	0/3	4/10	2/3	2/1			
Laval	4/25	3/20	7/21	3/10	1/4		
McGill		9/35	11/33	11/36	12/23	8/16	33/12
York	0/8	2/6	1/3	6/7	3/2	5/1	
New Brunswick (part-time)	182/241	144/254	140/133				
New Brunswick (full-time)	34/26	30/31	16/22				
Manitoba	2/7	2/13	1/7	2/5			

Table 3
Ratio of Female to Male Admissions to Canadian University Counseling Programs (Master's Level)

University	Year Female/Male						
	90	89	88	85	80	75	70
British Columbia	3:1	3:1	1.3:1				
Montreal	3:1	2:1	1.4:1	5:1	4:1	1:1	
Moncton	.8:1	1.5:1	2:1	1.3:1	1:1	.3:1	0:4
Simon Fraser	1:1	.8:1		1:1	1:1		
Victoria	2:1	2:1	1.2:1	.6:1	2:0		
Saskatchewan	3:1	6:1	3:1	1.7:1	.4:1	.8:1	1:1
Calgary	3:0	2.5:1	1:1	1:1	.8:1	1.7:1	.3:1
Alberta	6:1	2.6:1	3:1	4:1			
Memorial	3:0	2.5:1	1.5:1	1:2			
Laval	6.3:1	6.7:1	3:1	3:1	4:1		
McGill		4:1	3:1	3.3:1	2:1	2:1	.3:1
York	8:0	3:1	3:1	1:1	.8:1	.2:1	
New Brunswick (F/T)	.8:1	1:1	1.4:1				
New Brunswick (P/T)	1.3:1	1.8:1	1:1				
Manitoba	3.5:1	6:1	7:1	2.5:1			

In considering this information for the purpose of this study, we can see that the trend and present situation reveals a female majority in counseling programs. In some cases, especially in recent years, we see that this ratio is quite high, i.e., for 1990: University of Alberta, 6:1; Laval University, 6.25:1; York University, 8:1, and; University of Manitoba, 3.5:1.

Froehle (1985) reviewed psychological profile characteristics of counseling students through the past 20 years and found some interesting changes. He discovered that males are now more imaginative, more reflective, less tense, less shrewd and more introverted. It was also found that, in comparison to specific occupational norms, male counseling students have become less like mathematicians and more like psychologists, lawyers and social workers. Females are looking more like guidance counselors and less like lawyers and psychologists.

Occupational Sex Roles

The Traditional Choice

Males and females usually choose traditional sex-typed occupations. Males will look to fields mostly occupied by males and females will look to work areas mostly populated by females. (Rosen & Aneshensel, 1978; Berry & Ferrier, 1980; Shepson & Utz, 1980). Bridges (1989) found that men feel more

strongly than females do about entering a sex appropriate career. This attitude makes it easier for females to look to both areas for a career, whereas males narrow their options to those careers traditionally labelled as male occupations (McIlwee, 1982). The male who considers choosing a non-traditional career may find himself rationalizing his socially disapproved behavior (Tilvy & Kalin, 1980). Society may look down on a male in a female's profession as someone who, perhaps, had to settle for a women's job because he couldn't qualify for a man's job (Kadushen, 1976).

Is there a relationship between self-esteem and following a sex-appropriate career choice? In a study with 66 students who responded to a questionnaire that measured self-esteem, career attitudes and career choice variables, Hughes, Martinek and Fitzgerald (1985) discovered:

> The result of this study strongly support the notion that for girls the relationship between self-esteem and nontraditional attitudes is reliably established as early as the primary years in school. Conversely, boys with high self-esteem possessed more traditional notions concerning sex roles in the work place. These results suggest that boys are maintaining stereotyped attitudes about sex roles despite over 20 years of rapid social change and much effort directed toward altering cognitions. (p. 63)

Hughes et al. suggest that male and female children who have high self-esteem will strive for the roles that "society rewards both socially and economically" (p. 58).

What happens when an increasing number of females enter into a nontraditional field? Touhey (1974) maintains that "when subjects were led to believe that a high-status occupation was expected to increase its proportion of female practitioners, both the prestige and desirability of the occupation declined" (p. 89). Gross (cited in Touhey, 1974) stated that whenever large numbers of females enter an occupation, men begin to seek employment elsewhere. Tavris and Offir (1977) found that the money, power and status level of an occupation decreases upon female influx.

A replication of Touhey's study by Suchner (1979) could not demonstrate that a traditionally male occupation loses prestige when females enter the field. Shaffer, Gresham, Clary and Thielman (1986) were also unable to show a loss of prestige. They add:

> In fact, our subjects were more positively disposed toward college teaching if informed that women would be making greater contributions to this profession in the future. Moreover, neither nursing nor elementary education were viewed as more prestigious pursuits when subjects

expected increasing proportions of male practitioners within these vocations. (p. 81)

Suchner explains the failure to replicate Touhey's results by stating, that, over the years, cultural norms may have changed: the possibility that boundaries between "masculine" and "feminine" occupations are being eroded.

Occupations as Masculine or Feminine

It is common practice, in the literature, to describe an occupation as either masculine or feminine dependent on the relative proportion of men or women in that particular occupation (O'Dowd & Beardslee; Oppenheimer, cited in Shinar 1975). This is the objective approach. Another approach, a more subjective method, asks: how does one see an occupation - do the work characteristics invoke a masculine or feminine image (Shinar, 1975)?

Shinar's study with college students indicated that sexual stereotypes of occupations are clearly defined. Occupations stereotypically associated with competence, rationality and assertion are seen as masculine occupations. Dependence, passivity, nurturance and interpersonal warmth are seen as feminine occupational characteristics. Lemkau (1984) states that boys are taught to avoid the world of feelings in favor of a more cerebral pursuit and girls find themselves in positions that require nurturance and emotional sensitivity: qualities

that are socially encouraged in females. Skovholt and Morgan (1981) describe the personality traits found in male career stereotypes as decisiveness and assertion, such as possessed by a manager, electrician or a surgeon. Careers are chosen that incorporate money, power or status reinforcers.

Eccles (1987) suggests that career choice is dependent on the values that a particular avenue provides. Males and females have differing values, thus, each look to different areas of work. Females value personal rewards (Machung, cited in Bridges, 1989) and helping others (Lyson, cited in Bridges, 1989), and males value financial and status benefits to a greater extent than do females (Block et al.; Machung, cited in Bridges, 1989). Bridges' study (1989) indicated that females endorsed a larger variety of job values than males, i.e., opportunity to help others, personal rewards, etc. Perhaps because of growing financial concerns and awareness of career options, women have expanded their values to include traditional male values, i.e., status attainment, advancement, etc., while keeping traditional female values, i.e., nurturance. Men, however, have kept the status attainment values, yet have not shown growth in social values, as indicated in Fiorentine's study (1988).

Nontraditional Careers

Research shows, in general, that men or women who cross over into nontraditional careers are not as well accepted by

their opposite gender co-workers and society at large (Simpson; Suchner & More, cited in Robinson, 1986). It does seem, however, more appropriate for a women to cross over into a nontraditional career (Green, Sullivan & Beyard-Tyler, 1982 & Yanico, 1978). This may be explained by the prestige factor proposed by Touhey (1974) where it is viewed as a step up for a female to enter into a male position, whereas, a movement to a traditionally female position is viewed as a step-down.

Bridges' study (1989) reveals, that, females are simultaneously becoming more open to traditional male values, i.e., opportunity for advancement, financial possibilities, etc., while adhering to traditional female concerns, i.e., work tasks that include nurturing and helping others. Males, on the other hand, while maintaining traditional male values, i.e., status attainment, are not opening up to female traditional values (Fiorentine, 1988). Intons-Peterson (1985) and Fitzgerald & Cherpas (1985) point out that these attitudes are induced at an early age. Parents are more concerned when sons express an interest in nontraditional careers than when daughters do the same. Research also shows that people who maintain traditional sex role activities are viewed as better adjusted (Tilvy & Kalin, cited in Kalin & Hodgins, 1984) and more likeable (Spence, Helmreich & Stapp, cited in Kalin Hodgins, 1984). Other research, however, failed to find negative reaction

toward people who engage in opposite gender sex role characteristics (Dipboye & Wiley; Harris, Kalin, Battle & Heussen; Stoppard & Kalin, cited in Kalin & Hodgins, 1984).

While entering into a nontraditional profession, there is a tendency for people to reduce this discrepancy by specializing in an activity that is more in line with their gender (Kadushin, 1976). Kadushin writes:

> ... women lawyers specialize in family law; women doctors specialize in obstetrics and pediatrics; women dentists often work primarily with children ... male social workers in the corrections area ... in all female professions, the administrative level of the organizational hierarchy becomes a male enclave. (p. 444)

The Male's Approach to a Nontraditional Career Choice

Men who enter nontraditional fields may have grown up with the absence of a father or parental loss resulting in inappropriate identity formation (Lemkau; Pleck; Brooks-Gunn & Matthews; Nachmann, cited in Hayes, 1989). Such a loss (especially loss through death) produces a sensitizing effect on males, influencing them to look to a female trait type occupation (Lemkau, 1984). Essentially, this is an identification theory, that, as Hayes (1989) describes: "explain sex-role acquisition in terms of an identification with the same sex parent's personality, attitudes and behaviors and is thought to

be how sons learn masculine behaviors and roles" (p. 203). Hayes, however, could not find support for the identification theory in his study.

Men may find many attractive rewards in entering a female concentrated occupation. Traditionally, male occupations demand more long-term commitment and other time demands than female occupations. The male, striving for success, often finds male occupations too burdensome on family life (Hayes, 1986). Entering into a female concentrated occupation may mean choosing a less stressful, less aggressive, longer life expectancy lifestyle and an increased chance of advancement. Across various female professions, Kadushin (1976) found that administration comprised mostly of males. Men may also be attracted to female concentrated occupations because of an interest or talent in the nature of the job, i.e., the ability, as a nurse, to nurture those who are ill.

A man may decide not to enter a female occupied occupation for various reasons, some of which have already been mentioned. There may be a feeling of loss of status or prestige (Beyard-Tyler, 1984). A male may also fear homosexual connotations. Male homosexuality is a punished activity in many arenas, not withstanding discrimination and prejudice in employment practices (Skovholt & Morgan, 1981). There may be a felt need to prove that one is not gay. In

addition, there are discrimination practices that emerge from our society, the parents, and the school system (Hayes, 1986). Our society still perpetuates rigid sex roles (Fitzgerald & Cherpas, 1985); parents still apply more pressure on sons than on daughters to conform to traditional sex roles (Intons-Peterson, 1985); and, schools still directly or indirectly promulgate stereotypical sex role occupations (Shann, 1983).

Silver and McAlee (1973) found that as a minority, men may find resistance and nonacceptance from fellow female workers. Their arrival could be viewed as a threat to take-over the prestigious positions. Kadushin (1976), however, found that conflict problems involving male and female interaction are limited.

Men in Nontraditional Fields and Men in Traditional Fields

Men who are in fields that are traditionally occupied by females seem to have personality and background factors that are more in common with females, i.e., gentleness, emotionality, than with men who are in traditionally male fields (Lemkau, 1984). They are also more likely to clean up after meals at home, prepare meals, and take care of children during non-work hours. The most significant factor in Lemkau's study, however, portrayed the nontraditional male as more subjective and nurturing than his counterpart in the traditional field. Hayes (1989) notes also that men in nontraditional fields work

shorter work weeks, are more likely to have higher education, hold less sex-typed attitudes, and, are more likely to perform female type activities at home.

Robinson's study (1986) revealed that men in nurturing roles, i.e., care givers, are unique from men in other jobs. Their overall personality traits are more similar to those of the women. Moreover, the male care-givers are inclined to break down stereotypes: advocating men to be seen as nurturing, warm and intimate - roles traditionally assigned to women. Robinson claims that males could be attracted to care-giving roles because they are, to begin with, more nurturing, less aggressive, and non-competitive. In addition, the male care-givers claimed that they chose this line of work for altruistic concerns rather than for the money, prestige or power.

Counseling: A Man's or Women's Profession?

Client Preferences

Earlier studies (Boulware & Holmes; Fuller, 1964, cited in Walker & Stake, 1978) indicate that male and female clients, and male and female non-clients, preferred a male therapist to a female therapist. At that time, male therapists were expected to be more knowledgeable, experienced, empathic and better adjusted. Soon after these findings, continuing research (Chobat, Goldberg, Abramson & Abramson; Levenson, Burford, Bunno & Davis, cited in Walker & Stake, 1978) suggested that

these notions are disappearing. Walker and Stake (1978) offer that a decrease in preferences for male counselors may be expected. Their study reveals that female counselors are now being viewed more positively.

Johnson (1978), Banikiotes and Merluzzi (1981), and Littrell and Litrell (1982) found that the most popular choice is a same sex counselor. Other findings (Yanico & Hardin, 1985; Blier, Atkinson & Geer, 1987; Feldstein, 1982) support that preference is based on the expectancy that male and female counselors possess a varied degree of competence according to type of problem. Lee, Hollberg, Jones et al. (1980) mention that the key expectation calls for the counselor to be able to understand the problem. Feminine counselors are preferred for the more personal problems, masculine or androgynous counselors were chosen for other kinds of concerns, i.e., assertiveness, academic, etc. Other studies (Subich, 1983; Hardin & Yanico, 1983) failed to show a preference for counselor gender.

Social Perception of Counselor Traits

The lay person's perception of the counselor's role centers around stereotypical feminine characteristics, i.e., sympathy, support, warmth, understanding, nurturing, etc. (Highlen & Russell, 1980; Feldstein, 1982).

A related field of work to counseling: social work, is described by Kadushin (1976): "... the attributes of the 'good social worker' are generally those associated with the female gender: acceptance, gentleness, nurturance, succorance, empathy, receptivity, nonaggressiveness, and sensitivity to and concern with feelings" (p. 441). Kadushin also found that only eleven percent of the males in social work felt uncomfortable with the female sex-typed attitudes that are seemingly required in this type of work. Fifteen percent agreed that the emphasis on feelings conflicted with the desire to approach problem solving from a more rational perspective. Only six percent felt uncomfortable in the presence of someone who was displaying excessive emotions, i.e., crying.

Group Dynamics

Male Minority: Need For Research

There is a scarcity of research that discusses the dynamics of a group process where men are a minority. Since Segal's (1962) study of men in nursing, the issue has been raised only in passing; most of the emphasis has been laid on situations where the female is a minority. In consideration of gender as a variable in group dynamics, the literature generally addresses three scenarios: homogeneous; mixed; and, minority group compositions.

The Homogeneous Group

In the all female groups the major theme is intimacy and interpersonal relation (Aires, 1976). In comparison to all men groups the females talk more openly, more frequently and more intimately. They also have a greater tendency to encourage dynamic and forceful expressions of their feelings (Walker, 1981). There is a strong emphasis on caring and trusting. The topics of discussion evolve around feelings, and incorporate home life and relationships (family, friends, etc.). There is an ongoing desire for closeness through intimate self-revelation (Aires, 1976). The group atmosphere generally seems light and pleasant with high levels of cohesiveness (Taylor, 1985).

Whereas female groups are more socio-emotional motivated, the all male groups are more task oriented. The atmosphere in all male groups is more sombre, less fun-loving, more businesslike, with a lesser concern for group harmony (Taylor, 1985; Piliavin & Martin, 1978). Males talk little of feelings and achieve closeness through joking and laughter. The major themes are competition and status (Aires, 1976). They are more likely to form a dominance hierarchy, while females take more turns talking (Wood, 1983). Among females, there is an atmosphere of submissiveness. Responsibility is taken to encourage and support other speakers while men are

more dominant, and not always polite in ensuring everyone gets talk-time (Kollock, Blumstein & Schwartz, 1985).

Males enjoy dramatizing, story telling and jumping from one topic to another. Females, in the process of intimate self revelation, spend an average of one-half hour on each topic (Aires, 1976).

The Gender Balanced Group

When males are put together with females, the effect is a combination of each gender, to a certain extent, changing some group dynamic characteristics, and bringing in other characteristics that are normally evoked in homogeneous group settings.

The general male theme of competing, victimization and aggression subside, and more reference is made to self and feelings (Aires, 1976).

When women are present, men take on a more interpersonal orientation. On the other hand, females talk less of home and family. They actually talk less in general and allow men to dominate (Aires, 1976). When men are present, females also tend to become more task oriented and less socio-emotional (Piliavin & Martin, 1978). With this in mind, Wood (1983) addresses an interesting point when considering how a certain gender ratio in a group may effect the amount of, both, task and process activity. If the objective of the group function

is to enhance discussion, tasks and interpersonal building (process activity), rather than problem solving, Wood proposes that this might be better accomplished in a female majority group.

Research also shows that sex operates as a status characteristic in mixed groups (Blumstein & Schwartz; West & Zimmerman, cited in Smith-Lovin & Brady, 1989). Men talk more, assume leadership roles, receive more positive statements and exhibit cues demonstrating that they are in control. Women yield more than men do to other members' opinions, and are more easily influenced (Eagly, 1983).

In mixed groups, men have a tendency to interrupt women much more often than interrupting other men, whereas women interrupt both sexes equally (Smith-Lovin & Brady, 1989; Octigan & Niederman, 1979). It seems that men consider sex gender a status characteristic, whereas women do not. Furthermore, interruptions are more likely to be successful against women than men, especially if the interruptions are negative and disruptive (Smith-Lovin & Brady, 1989). It is suggested that pleasant, positive speech best occurs between status equals, or in the presence of a common speech style, for example, in a homogeneous group where there is less group conflict (Smith-Lovin & Brady, 1989).

Wharton and Baron's (1987) study revealed that in mixed settings men report lower work related satisfaction, lower self-esteem, and higher depression than in either a male or female dominated setting. The study maintains that these results are not due to economic or prestige loss; rather, because of intergroup disintegration of quantitative and qualitative relations. Aries (1976) study revealed that, over time, in a mixed setting, women preferred an all female setting. Aries contends that men benefit more from a mixed atmosphere because they become more personally oriented and not as competitive, whereas females feel more restricted in a mixed setting.

Minorities

Kanter (1976) describes a minority as either *tilted* or *skewed*. A tilted minority refers to a membership of up to fifteen percent of the total group. He calls the larger part of the skewed group the *dominants* and the smaller part as the *token minority*. Kanter states that the token minority:

> ... are often treated as representatives of their category as symbols rather than individuals. ... furthermore, because tokens are by definition alone, or virtually alone, they are in the position of representing their ascribed category to the group, whether they choose to do so or not. They can never be just another member while their category is so

rare; they will always be a hyphenated member, as in 'women-engineer' or 'male-nurse' or 'black-physician.' (pp. 966-968)

Groups are able to to develop their own differentiations although group homogeneity is often referred to as gender, race or ethnic uniformity.

Kanter explains the various dynamics that emerge in a skewed group - dynamics that are detrimental to the minority member's performance and to the welfare of the group. First, there are certain performance pressures that are unique to token members. This is based on the fact that they are highly visible and virtually unable to melt into the background. The response is either overachievement (if it is important to show that *their kind* can succeed) or avoiding outstanding performance so as to not show up a majority member and induce retaliation. The token member then attempts to limit visibility and blend in at the cost of valuable contribution to the group. Whatever the response, overachievement or underachievement, token members do not perform under the same conditions as majority (dominant) members. Spangler, Gordon and Pipkin (1978) tested Kanter's hypothesis about performance pressures with females in law school and found results that supported Kanter's contention of token members. Both overachievement and underachievement activities were

indicated. Another study (Alexander & Thorts, 1985) found that Kanter's underachievement/overachievement concept held true only with low-status tokens who were in a group with high-status majority members. Also, token women, in comparison to members of their own social category in balanced groups, underachieve, while token men tend to perform equal to men in balanced groups. With this in mind, Alexander and Thorts point out that Kanter's theory cannot be generalized to all types of tokens.

The second condition that Kanter discusses involves the effect of boundary heightening. In essence, the tokens' presence reveals and highlights the commonalities that the dominants possess, causing an exaggeration of the commonalities and the differences. The exaggeration takes place in various ways, i.e., underlining the dominants' cultural aspects, or the utilization of patronizing apologies as in the case where men may apologize for swearing in the presence of a female. This way the token becomes a distance reminding interruption. Quarantines are also natural to the skewed group situation. The token is often isolated. Majority members sometimes segregate to engage in certain activities or discussions that are deemed inappropriate or unsafe in the tokens' presence.

Token members realize that in order to win some loyalty and trust, they have to accept prejudicial statements of others in their category outside the group, and allow members of their category to be a source of humor in the group.

Finally, Kanter explains that tokens are often forced to play the role that fits the pre-existing generalizations of their category. Their individual characteristics are distorted as an attempt to bring them into line with traditional stereotypes. This is role entrapment. An example would be status leveling: people determining the role that ought to be played based on probable reasoning of what others in that category seem to be like, i.e., the woman travelling with a business man is obviously a secretary or his mistress. Rather than challenging these misconceptions, the token finds it easier to accept them (Spangler, Gordon & Pipkin, 1978).

The implications made by Kanter focus on the personal stress and anxiety that a token member faces in trying to find satisfaction in the group. While his study involved women as token members, he contends that the concepts apply to men as well, and points to Segal's study (1962) of male nurses who experienced the same conditions as mentioned above. Segal found that the male nurses were isolated in the social structure, not because of their own choice, rather, because the women felt that the men were out of their place - that they did

not belong. There was also a pressure to maintain a stereotypical role, i.e., expectation to do work that was distasteful, or whatever was considered "men's work." The male nurses also felt some discomfort in the general assumption that nurses ought to demonstrate feminine qualities, i.e., kindness, sympathy, patience, gentleness. Similar findings of social isolation and interaction difficulties were discovered in Seefert's (1974) study of child-care givers.

Leadership

Studies reveal that the sex of the leader also effects the group process. Bayes and Newton (1978); Gould, Taylor et al (1979); Beauvois (1977); Greene, Morrison and Tischer (1980, 1981); Tischler (1980); and, Wright (1976), as cited in Morrison, Green and Tischler (1987) have found that members find it difficult to accept female leadership. Male leaders, however, are seen as more insightful, potent and active, with the exception for leaders with high authority who were valued regardless of gender. Greene et al (1980) found that in a large group, members value themselves more highly and see themselves as more active when being led by someone of their own gender. Elrick's (1977) study of a student group led by a female revealed a feeling of castration and/or powerlessness with some of the males. Elrick raises an interesting point: "... in western mythology, the female is associated with the

unconscious and the male with the conscious. What is being dealt with may seem even more frightening when the leader is female" (p. 877).

Summary of the Literature Review

The literature discusses the factors involved in labelling a certain occupation as belonging to a certain gender and the influences and dynamics involved in choosing either a traditional or nontraditional career. Society has segregated occupations into being either traditionally male or traditionally female and has ascribed personality characteristics (stereotypes) that are unique to each, i.e., a woman's work is associated with sensitivity and nurturance and a man's work involves decisiveness and assertion. Furthermore, people are influenced by their environment when choosing a traditional or nontraditional career. Parent's expectations, school guidance, and sex-role stereotypes all play a part.

Entering into a nontraditional career involves, both, benefits and disadvantages. Generally, it is more difficult for a male since it is deemed by society as a step down for a man to enter a woman's field, and a step up for a woman to enter a man's field. Men, however, do cross over, perhaps because they strongly identify the talent or the appropriateness of their abilities with the job requirements, and/or, appreciate other aspects that may be inherent in female dominated occupations,

i.e., less aggressiveness, more time for family life, etc. Often, however, the nontraditional choice does involve a feeling of isolation and resistance from co-workers, and for males, in particular, a contempt from society in general.

Men who choose nontraditional careers have been found to possess personality traits that differ from males in traditional occupations. It has also been found that the personality traits of men who are involved in nontraditional careers are in many ways similar to the traits found in females. Most significant is an increased emphasis on nurturance, subjectivity and involvement in female-type activities around the home.

Generally, the lay-person's perception of a counselor involves the possession of feminine characteristics, i.e., warmth, nurturance, sympathy, etc. Preference for a male or female counselor depends, mostly, on the type of problem presented. There is still a lingering assumption that male counselors are more appropriate to issues involving assertiveness and knowledgeability although there are indications that these notions are disappearing.

Very little research exists that describes the males experience as a gender minority in a group process. Most of the discussion, to-date, has been from a female's perspective in a minority situation. There is a noticeable difference of dynamics involved in homogeneous, mixed, and minority group

compositions. In the all-female groups, the major theme is intimacy and interpersonal relations, with discussions evolving around feelings. In the all-male groups, the major themes are competition and status. There is little discussion of feelings and less concern for group harmony.

In a gender balanced group, the effect is a mixture of group dynamic characteristics; however, the men take on a dominating role. Both men and women express a preference for homogeneity rather than a balanced group composition.

Two types of minority situations are discussed. A membership of up to thirty-five percent is referred to as a tilted minority, and a membership of up to fifteen percent is described as a skewed or token minority. The token minority member often experiences pressures and stresses unique to the minority/majority situation. Most of the pressure centers on the desire to be accepted by the group and to be able to melt in. Often this means suppressing performance and personality characteristics and accepting or even approving prejudicial statements and actions. As much as the token member tries to fit in, he/she often is left feeling isolated and differentiated from the majority. This leads to a continuing sense of stress and frustration.

The sex of the leader also effects the group process. In most cases, except when the female leader possesses

exceptionally high authority and capability, members find it difficult to accept female leadership. Male leaders are generally seen as more potent, active and insightful. On the other hand, members value themselves more, and see themselves more active when led by someone of their own gender.

Research Implications

As the counseling field has become more female dominated, the male participants in this field may be very much different from the males involved in this occupation back in the years when the field was mostly occupied by males. We also notice the many barriers the male is faced with when he considers crossing over into a "woman's job." Our perception of the male in a female's field is one who possesses more female personality characteristics than the male counterpart in a sex-traditional field. We may expect the male counselor to feel more comfort and familiarity in expressing emotions. Also, in the group process, we may expect the token male to encounter stresses and frustration particular to being a gender minority.

This review of the literature may cause the researcher and the reader to enter into the investigation with many presuppositions concerning the co-researcher: his personality characteristics; his approach to the task; his involvement in the group; and most significantly, his experience in the group process. For this reason, the researcher, in retrospect, realizes

that it may have been more appropriate to review the literature after the investigation was completed, for the sake of entering the investigation free of the suppositions that may have been induced by the review. Perhaps, by listing and becoming aware of the biases, as initiated above and continued in the methodology, this objective can still be realized.

CHAPTER III

Foundations of Method

Introduction

The choice of an appropriate method in research is contingent on the original purpose of the study. If content is forced to fit into the method, the conclusions may be limited or inadequate as a response to the research question (Valle & King, 1978; Colaizzi, 1978; Keen, 1975; Giorgi, 1970). This investigation is an attempt to understand the male student's experience as a gender minority in a master's level counseling psychology program. I have chosen a phenomenological approach because the method is conducive to attaining a holistic and qualitative understanding of an experience. The following is a brief explanation of the phenomenological approach and its adequacy as a research methodology.

The Phenomenological Approach

The basis of phenomenological research involves understanding or grasping the phenomenon by focusing on the lived-experience (Colaizzi, 1978; Giorgi, 1970). This approach seeks out the essence, structure and form of an experience through a reflective and descriptive process (Valle & King, 1978). In comparison to the natural science paradigm, phenomenological inquiry does not search for quantitative relationships or the manipulative determinants of the

phenomenon; rather it follows Husserl's (1962) precept of "returning to the things themselves" in understanding the experience (Colaizzi, 1978). Osborne (1989) explains the aim of phenomenological research:

> ... to understand a phenomenon by allowing the data to speak for themselves, by attempting to put aside one's preconception as best as one can. The method provides us with descriptions of experience which are then interpreted by the researcher from a particular theoretical perspective ... if there is a structure to the phenomenon it will transcend particular interpretations. Hypotheses may be generated from such a descriptive method and be subsequently tested by the methods of explanatory science. (pp. 10-11)

Giorgi (1975) maintains that even though the phenomenological method can be flexible in it's orientation (structured according to the phenomenon being studied) the approach can be practiced with rigor and discipline. The traditional scientific approach often refers to objectivity, validity, reliability and generalizability as evaluative criteria for proper research. These criteria are also fundamental to the phenomenological approach.

Objectivity

Phenomenology has been criticized for being too subjective and introspective (Giorgi, 1984). According to the traditional scientific approach, objectivity involves knowing the world independent of man as a subject: denying the presence of the scientist in science (Giorgi, 1970). Colaizzi (1978), however, maintains that denying experience is not being objective. True objectivity requires us to recognize and affirm that which we experience and the experience of others: experience exists for all of us. The experience is not inside us, rather, it is exemplified in the manner we act toward the world. The experience is already out there in the world, i.e., directing our anger at someone by shouting at them. In response to the question of whether research can be objective when human experience is accepted as psychological content, Colazzi offers:

> ... experience is (a) objectively real for myself and others, (b) not an internal state but a mode of presence to the world, (c) a mode of world presence that is existentially significant, and (d) as existentially significant, it is a legitimate and necessary content for understanding human psychology. (p. 52)

Validity

The concern with validity in the traditional scientific approach involves using a measuring instrument that actually measures the hypothesized variable. In phenomenological research the concern with validity is determined by the ability of the method to investigate the phenomenon. The aim of the researcher is to present a description congruent with the co-researcher's lived-experience of the phenomenon (Wertz, 1984), untainted, as much as possible, from researcher bias.

Osborne (1984) discusses four major ways of checking for validity in phenomenological research. First, the researcher addresses his/her own predispositions and biases through rigorous self-examination. This process (bracketing) enables the reader to evaluate the interpretations of the data in conjunction with the researcher's frame of reference. Second, the researcher refers back to the co-researcher during the interpretation and collection of data to check for interpretive accuracy. Third, the presentation of a coherent and convincing argument may present an accurate understanding of the phenomenon although rhetoric skills may well influence such perceptions. Finally, there is the consideration of generalizing the interpretations. The question is asked: do other people who have experienced this phenomenon identify with the interpreted structure?

Reliability

In the traditional scientific approach reliability generally refers to replicability, consistency and stability of measurement (Osborne, 1989). Wertz (1986) points out that "qualitative reliability is not achieved merely by the repeated reenactment of the same perspective, nor a holding constant of context" (p. 202). He explains that qualitative reliability:

> ... requires an intelligent variation and interrelation of different subjective perspectives and factual contexts, which alone discloses the invariant core of what something is and means. The criterion of qualitative reliability is therefore persistence of meaning through the factual variations." (p. 200)

Osborne (1989) explains that "different interviewers of different co-researchers produce situations which are never repeatable but which provide multiple perspectives which can lead to a unified description of a phenomenon ... stable meaning can transcend variable facts" (p. 26). It is difficult to separate reliability from validity in the qualitative approach because both look to the "what" is being studied in deriving meaning (Wertz, 1986). Wertz adds: "standardization becomes arbitrary the moment it loses sight of the larger series of the different possible approaches which alone can bestow any true privilege upon it from a particular viewpoint" (p. 200).

The major risk to both validity and reliability lies in the interpretive process (Osborne, 1989), and in the co-researcher's ability to recall the phenomenon (Mason, 1990). Using appropriate reliable questions and returning to the co-researcher for verification will provide the researcher additional confidence in the data (Mason, 1990). The final test for accurate interpretation is left to the reader who can compare the conclusions with the data (Osborne, 1989).

Generalizability

The phenomenological approach strives for empathic rather than statistical generalizability. Empathic generalizability implies that the description of the experience resonates with another who shared in the experience. The purpose is to attain an understanding of an experiential concept and to avail intersubjective agreement with others who experience the phenomenon (Pocklinghorne, 1980; Angus, 1988). For this reason, rather than being concerned with random sampling, participants are chosen on the basis of being able to "provide rich descriptions of their experiences of the concept and who are able to engage in their own imaginative development of events and variations" (Pocklinghorne, p. 19, 1980).

CHAPTER IV

Methodology

Introduction

This chapter begins with an explanation for the choice of method and a discussion of personal biases and presuppositions concerning the phenomenon. This is followed by a description of the procedure adopted, the criteria for selection of co-researchers, and the data collection and interpretation format.

Rationale

Since the purpose of this study is to describe the experience of being a gender minority in a school program setting, rather than seeking a cause and effect statement, a phenomenological approach is appropriate. The experimental method seeks to answer the "why" questions concerning a phenomenon, whereas, the phenomenological method is concerned with discovering "what" the phenomenon is (Valle & King, 1978). This study is a ground-breaking investigation. There is a dearth of literature that discusses the male as a gender minority in a counseling program. Even though many "why" type questions may readily arise, the "what" must be established before the "why" (Valle & King, 1978). It seems inconceivable to start rearranging and manipulating elements of a phenomenon prior to identifying and understanding the

phenomenon. Identification has to be the first step (Colaizzi, 1978).

In attempting to grasp the lived-experience of a phenomenon, the phenomenological approach may well clarify its essential components and their interrelatedness.

Approaching the Phenomenon: Bracketing

The presence of the researcher is unavoidable in the study of the phenomenon. It would be difficult, if not impossible, to prevent personal suppositions and biases from influencing the formulation of research questions and data collection and interpretation. For this reason, it is important that the researcher "attempts to articulate predispositions and biases through a process of rigorous self reflection so that those who read reports of the research will be able to take the frame of reference of the researcher into account" (Osborne, p. 11, 1989).

Several important questions come to mind as I reflect on my own presuppositions and biases concerning this phenomenon:

What is my interest in this study?

I am and have been for two years a male gender minority in a master's level counseling program. Many times during the process I have thought about the dynamics that materialized on account of the gender ratio. These dynamics, I believe, have

caused me to act and react in ways that are unique to the situation. In other words, the learning process and its effect on me as a person and counselor-to-be probably follows a path different from the one that may have been presented if the gender ratio was more balanced or reversed.

My desire to know if other males in this situation share my feelings, coupled with the belief that higher education ought to become familiar with the ramifications involved in minority-majority group dynamics, led me to explore this phenomenon. What are some of the group dynamics I experienced in the process?

The group discussion quite often centered on female topics, or what I perceived to be issues of concern to females, i.e., family, emotions, etc. I found this frustrating because I wanted to lean more toward intellectual reasoning and philosophical discussion.

In group conversation, our gender differences were often pointed out, i.e., "let's hear what the men have to say now," or, "that's a typical male response." It is not so much that my gender type was diminished, rather, we (the men) were continually reminded that we were different. Even though this is true, it gave me a sense of unbelongingness.

Often, I felt isolated. I noticed that females gravitated more to other females for conversation and that their

discussions were female oriented. I would often have to make an extraordinary effort to break into a group of females and even then I would feel the atmosphere change, i.e., the topic choice would change to one more appropriate for a mixed gender situation. This added to the general feeling of isolation and unbelongingness.

In class discussion situations, when females were offering their opinions they would often interrupt one another and felt comfortable in readily disagreeing with one another. When a male offered an opinion the response by the females seemed quite different. There seemed to be a greater respect for the male's opinion: not as many interruptions or disagreements. I talked about this with some of the females and they responded that since there were so few males in the class they felt inclined to give more air time when one spoke. Although this type of treatment may on the surface appear to be appealing to the male, it can become uncomfortable. This acts against the ongoing endeavor to blend in with the group and become "one of them."

I keep wondering if I missed something important with not having more males in the class. Is there something important that I could have learned that could have only been realized if a greater male perspective was presented?

I missed the male type bantering and joking. I missed the male-male interaction. Even though there were a few males, they seemed to be passive, almost like they were hoping not to be noticed - hoping to blend in. We talked sometimes but we did not sit together. Perhaps we feared that we would be too conspicuous if we clumped together.

The aura of power, for me, was noticeable: it was female. The females were in control: they chose the topics to talk about, they decided who spoke, they decided the protocol and system of appropriate behavior.

On the positive side, my ongoing participation in a predominantly female group has been advantageous. Even though I felt the traditional male tendency to distance myself from an emotions orientation, the females showed me the warmth and richness involved in risking self-disclosure. Having said this, it is apparent that I am biased to believing that women, in general, are more in touch with their emotions than are men and are more comfortable in displaying them.

In learning with females, I have been given an opportunity to look at life issues from a female perspective. I believe that in order to grow as a person and become helpful in my work with others in a counseling capacity, it is important that I attain a multi-perspectival approach.

Being a minority has helped me to understand the dynamics and frustration involved.

Implications of biases

I have entered this study with the hope that I am not alone in my experience and in the views that I hold concerning this phenomenon. My personal biases may influence me to serve up data that is in agreement with my view or experience of the phenomenon. For this reason, care is given to not become persuasive, rather, to permit the co-researchers to freely express their true feelings.

The interpretation of data may consist of preformulated themes that have been brought into the study by the researcher unless the data is allowed to speak for itself. For myself, this is not easily done because I feel convinced that the dynamics I have mentioned, as I experienced them, are thematic to the phenomenon, i.e., that men, in comparison to women, are not as comfortable with the display of emotions. The objectives of this study are best met if the influences of such biases are understood and diminished.

Selection of Co-researchers

In the phenomenomogical approach, it is the researcher's discretion as to how many co-researchers are needed to satisfy the research objective. Anywhere from one to ten people should be sufficient (Becker, 1986), although "more than one is

advisable for such reasons as attrition or that some participants may not illuminate the phenomenon" (Osborne, p. 13, 1989). It is important, Osborne adds, to find people who have experienced the phenomenon and can provide a rich illumination of it.

The first year male students in the 1990-1991 University of Alberta M.Ed. counseling program are suitable for the study. They were involved in an intense group process that met as a class, regularly, sometimes for up to four hours at a time. The group was composed of three males and 18 females. All three males were involved as co-researchers in this study. In regard to Kanter's (1976) discussion on what constitutes a minority-majority situation it is clear that the group chosen for this investigation clearly meets his criteria to the point of qualifying as a token-minority situation. This group process should provide fertile ground for the discussions of dynamics inherent in gender minority situations.

Data Collection

The dialogal interview is the most common method of gathering data (Osborne, 1989) and very effective toward understanding the phenomenon (Becker, 1989; Colaizzi, 1978). Kvale (1983) describes the interview as:

> 1) centered on the interviewee's life-world; 2) seeks to understand the meaning of phenomena in his life-world; it

is 3) qualitative, 4) descriptive, and 5) specific; it is 6) presuppositionless; it is 7) focused on certain themes; it is open for 8) ambiguities, and 9) changes; it depends upon the 10) sensitivity of the interviewer; it takes place in 11) an interpersonal interaction, and it may be 12) a positive experience. (p. 174)

Of the various interview formats that Becker (1986) discusses, Osborne (1989) suggests one in particular that involves three phases. The interview format used in this study follows this model:

> The first phase interview is used to establish rapport and inform the co-researcher of the nature of the research. The second phase interview is used for data gathering ... should not be an interrogation aimed at substantiating the hunches of the researcher. Open-ended, minimally structured interviews are more likely to produce data which might otherwise be missed. ... Co-researchers can be asked to reflect further upon the phenomenon ... successive data gathering interviews create a respiralling effect and enable a more complete illumination of the phenomenon. (p. 19)

Data Analysis

Data Analysis methods vary according to the researcher's preference and objectives (Colaizzi, 1978; Osborne, 1989). Each

method, however, seeks to illuminate the phenomenon by discovering its essential structures through thematic analysis of the data. Data analysis in this study follows a form adapted from Giorgi (1975) and Colaizzi (1978) and reiterated by Osborne (1989):

1. Each interview, after transcription, will be read several times in order to get a feel for the data.
2. Phrases or sentences that pertain to the investigated phenomenon will be extracted and numbered.
3. Each extracted significant statement will be formulated into meanings. The researcher goes "beyond what is given in the original data and at the same time stays with it" (Colaizzi, p. 59, 1978).
4. The meanings are aggregated into clusters of themes.
5. These clusters of themes are synthesized into higher order clusters.
6. The above process is repeated for each protocol. The final structure for each protocol will be presented as a written synthesis.
7. At this point, the researcher "respirals" back to the co-researcher to validate or correct the interpretations.
8. The final step involves a between-co-researcher thematic analysis that reveals a shared structure of

experience. This will be presented in the form of a written synthesis.

Procedure

The first step involved finding co-researchers who could best illuminate the phenomenon. The selection was obvious and simple: some of my colleagues were directly involved in this experience. I approached them personally, explained the study, and invited their participation after carefully outlining the extent of their involvement.

I began with a one hour interview with each of the three co-researchers. The approach was semi-structured: I had a prepared list of questions to turn to if the co-researcher became unresponsive or wandered off-topic.

After the interviews were over, I transcribed the tapes and formulated a within-co-researcher analysis (two-level thematic abstraction) of the data provided. I then returned to the researcher to share with them my analysis of their descriptions and to ask for their validation/correction of my interpretations. The analysis was modified according to the researchers' responses. With this phase completed, I proceeded with between-co-researcher data analysis leading to a discovered structure of the phenomenon that I discuss at the end of this manuscript.

CHAPTER V

RESULTS AND DISCUSSION

Introduction

This chapter presents a description of each co-researcher's experience as part of a gender minority in a counseling program. The descriptions are provided in tabular form, revealing the major themes that emerge from each protocol. Two tables are presented for each co-researcher. The first table shows the excerpts from the interview (column 1) followed by a paraphrase of the meaning of that excerpt (column 2) followed by an allocation of a theme to that meaning (column 3). The second table clusters the themes together from the first table, revealing which excerpts demonstrate the theme, accompanied by a general description of each theme. Each co-researcher's experience is then presented as a written synthesis. Finally, a general written synthesis is provided that presents the shared experience of all co-researchers. The names are fictitious.

Individual Descriptions

Tom

Personal Information. Tom is 35 years old, single, and has one brother and one sister, both younger than himself. His father works as a chiropractor and his mother as a nurse's aid.

At the end of his high-school studies, Tom approached a guidance counselor for direction. The counselor took him to a pamphlet holder and spun it around until it came to a section that described telecommunications technology. The counselor told him " there you go, what more do you want" and that was the end of the guidance that he received. He enrolled in a college telecommunications course but soon realized that he disliked it. After completing a Campbell Interest Inventory, which rated him as having interests similar to those of a priest, social-worker, or psychologist, he attained a social work degree. Part of his practicum involved working with psychologists. In working with them, Tom realized that he wanted to go on with psychology. He discovered that his interests matched more with psychologists than social workers. He then found himself in the M.Ed. counseling program at the University of Alberta.

Table 4
Thematic Abstractions of Tom's Experience

Excerpts from Transcribed Interview	Two Levels of Abstractions	
	1. Paraphrases	2. Themes
1. We're not in a women's field - we're in a men's field. Yes, it's true that there's a lot of women in training, but it seems to me that in private practice, the scales seem to tip the other way.	Even though there is a majority of females in counselor training, Tom believes that there is a male majority in the work force	Counseling as a male profession

2. Maybe the men tend to get the more prominent (pause) I don't know why it is (pause) women have a tendency to have a tougher time being recognized as being competent as men in the work force.	Males seem to get the more prominent positions possibly because females don't seem to appear as competent.	Competence
3. Although it's clear that here we're the minority, it doesn't seem to be that way up there in the work force.	The male minority that is presented in the training program is not demonstrated in the work force.	Counseling as a male profession.
4. So there's four of us here but I really don't feel like there's just four of us, unless someone makes a point of it, like there's four men in this class so let's make sure that there is one man in each group that we will split up into. Other than that I don't think of it.	The minority situation is not something that is continuously thought about unless someone makes an effort to point it out.	Differential treatment
5. I see the men struggling sometimes, where the women have an easier time talking intimately about themselves - about their feelings than men do.	Males have a more difficult time relating at the feelings level than do the females.	Emotional distancing
6. ... the topic comes up a lot in the groups - students mentioning jokes - like "we want one of the token men here."	The group often points out the minority situation.	Differential treatment

7. ... like in cases where students are talking about making it into the doctorate program and someone says, "well, as a man you've got it made because, like, there's so few of you" - almost like a touch of resentment, like, as "man, you've somewhat got an inside track" but I don't feel that way. I don't know exactly why I was chosen but I don't think it was because I'm a man. Sometimes there is a bitter feeling among women that we men have it easier going through.	There is a general belief and a resentment among the females that it's a man's world in the work force and that a man has an easier time getting ahead. Tom feels that the male does not have the advantage.	Differential treatment
8. I've never noticed any difference in topic or preference, being either more important or less important (pause) I don't notice men getting anymore or any less treatment.	The nature of conversation in the group is not influenced by gender composition, nor is there any special reaction to the male as a result of gender composition.	Differential treatment
9. The topics in general are much more concerning feelings and open communication, something that would appear men tend to have less of a degree of comfort in discussing, but, that doesn't seem to be noticed much here because the men who get into this field tend to be people that are more interested in communicating openly - learning to express their feelings.	In group conversation there is an emphasis on feelings and openness. While males, in general, have a difficult time operating in this manner, the males in counseling are quite comfortable with this emphasis.	The atypical male

10. (Because of the female majority is there a greater emphasis on feelings or emotions?) Oh yeah, definitely. If the department was made up of majority of men and minority of women, I don't think (pause) I think we would still discuss it, it would still be important but I don't think we would do such a good job of getting to the feelings. I think we would have a harder time as a majority of men simply because men don't find it easy.	It is because of the females that feelings are emphasized, otherwise, males, in general, have a difficult time with emotionality.	Emotional distancing Altered group dynamics with the increase of men
11. I get used to people being quite open with their feelings, probably because the majority of my friends here are women.	A majority presence of females has caused Tom to become more feelings oriented.	Females' orientation to emotionality
12. I think we really benefit from having women colleagues (pause) to help pry our feelings out of us.	It is a positive experience to be with females because they help males get in touch with their feelings.	Satisfaction with the present gender ratio
13. I can't help but think that as men go, I've been fairly able to be open in expressing my feelings.	In comparison to other men, Tom is more feelings oriented.	The atypical male
14. It is helpful to have so many role models in terms of being open in communication.	It is a positive experience to be with females because the men can learn from them in being more self-disclosing.	Satisfaction with the present gender ratio Females' orientation to emotionality

15. I couldn't give you one negative aspect of being in a faculty in which the majority are women; I can't think of any down-falls to that at all.	Being in the presence of an all female majority is a totally positive experience.	Satisfaction with the present gender ratio
16. I can experience much more, I can understand topics from a women's point of view better which will help me as a psychologist.	Being with females helps a male to understand life from their perspective; this will be beneficial in the helping relationship capacity.	Satisfaction with the present gender ratio
17. I don't know if we're treated differently because we're a minority, but, rather, because of the type of minority we are. There's a natural attraction between men and women and sometimes you prefer to sit with your peers to mull things over and there are other times when you enjoy sitting down with someone of the opposite sex. There are fewer men to go around and, ya, sometimes you do benefit in being a few of the two sexes. If I was a minority as in another race or something like that, I wouldn't feel that we would receive more attention because of the different race.	Apart from typical minority/majority dynamics, in this case, gender as a minority generates variables unique to the situation that effect dynamics, namely, sexual attraction. This is viewed as a positive experience.	Differential treatment

18. (What about discrimination?) I haven't felt any. I can't think of any time that I felt discriminated. I had heard comments that as a man you're a shoe-in; a touch of jealousy, or similar to feelings when we make a snide remark about other races, like, when someone comes over from another country and takes our jobs. Aside from that I can't think of any prejudicial treatment.	Apart from resentment resulting from the belief that males have an inside track in the work force, Tom does not recognize any discriminative or prejudicial treatment by the females.	Differential treatment
19. The men in the class - I don't talk to anymore or less than to the women. I don't feel that at anytime that I try to get closer to any of the men because as a role model that I like or that I side because I feel that they're having a tougher time. More-or-less, they're all fellow students.	Tom does not make a special effort to unite with or ignore the other males; rather, his approach to both genders is unbiased.	Interaction preferences and behaviors
20. I've had more women to use as role models; it is helpful to be continually surrounded by people who are that much more comfortable to show their feelings - that it's acceptable to show your feelings. I find that it's rubbing off through osmosis to me a little bit.	It is a positive experience to be with females because their facility in dealing with emotions encourages the males to do likewise.	Satisfaction with the present gender ratio Females' orientation to emotionality

21. If this was a balanced class, there would be that many more men to show how society has decreed men should act.	The features of masculinity, as promulgated by society, would unproportionally accelerate with the increase of males in the program..	Altered group dynamics with the increase of males
22. Being in a faculty with mostly women tends to allow you a bit more freedom to push out the box that men are in and to adopt a few more of the very positive traits that traditionally we say belong to women, like, expressing intimately your feelings, like, if you're hurt, saying so, not keeping a stiff upper lip about it.	The pressure to emotionally distance oneself that ordinarily might be felt with men when in a men's group is subsided when with a female majority. This allows the male to adopt traits that are generally viewed as feminine, namely, emotionality and nurturance.	Females' orientation to emotionality Satisfaction with the present gender ratio
23. I find that I'm understanding how a woman's view of a matter might be different from a man's view of a matter because I have so much access to woman's views. I'm becoming more of a whole male because of this, being more unabashedly intimate with people.	Being with females enables the male to see things from a females' perspective. The male also learns from the female how to relate with people more openly - a positive learning experience.	Satisfaction with the present gender ratio s Females' orientation to emotionality

24. There are not as many opportunities to talk with women ordinarily except for your spouse, and, so, I enjoy the opportunities I have here to be able to do that. In some respects I have felt more comfortable in talking with women than men, in that, I've found that I'm more wanting to talk more openly about the way I feel about things than many men are - it's almost easier to talk with women. In many aspects I feel that I understand women more than I understand men, in terms of communicating. I understand the woman's need to want to be open, to get things out if something bothers them.	Since opportunities to talk with females outside of the program are rare, the opportunities that arise are appreciated. Relating with women is a more comfortable and easier experience because they are, in general, more self-disclosing than men.	Emotional distancing Interaction preferences and behaviors Females' orientation to emotionality
25. Talking with men in the psychology course - then there is no preference; talking with men in general - I prefer to talk with women because the men won't be as open (pause) more side slapping and macho stuff.	While the experience of talking with men from the program is equally enjoyable to talking with the females, the experience is not preferred with men from outside the program because they present a facade.	Interaction preferences and behaviors

26. We (the men) don't hang around together at all. There has not been an awful lot of opportunity to talk with the men in the group. Not that is is intentional - just that we seem to be operating at different schedules. When we meet together in class we still don't stick together - no association. I guess it's just that there are so many females that you can't help but most of the time run into women. If there were more men in the group, chances are that the people I would associate more with would be men.	The men in the program do not get together often. This is not intentional; rather, because of schedule differences and that the probability of meeting a female is greater.	Interaction preferences and behaviors
27. I have just not made any special effort to exclude the men nor any special effort to seek out the men.	There is no intentional avoidance or approach to other males.	Interaction preferences and behaviors
28. I wouldn't care if there were more men. I sure don't wish there were more men. I don't miss them. If the other three were to go away, I would notice it then because I would be the token male, but, if ever two were to leave and there were two of us there, I don't think it would be any more apparent to me than if there were four of us.	There is no obvious desire to have more males in the program nor would there be any concern if more came in. The situation would not change significantly even if there were only two males..	Satisfaction with the present gender ratio

29. If we were to get another six males, that wouldn't effect me either. I wouldn't want to go past that. I actually prefer this program. If there had to be a majority I prefer this way - more females than males because many of the skills a counselor should have, females seem to have.	An additional six males would not change things for Tom, however, he prefers this type of majority because the males are able to develop important counseling skills that the females possess.	Satisfaction with the present gender ratio Counseling as a female profession
30. The biggest similarities (among the males) it seems is the ability to communicate more free - or not feel uncomfortable in listening to others talk about feelings.	The males in this group share in the tendency to operate at the emotional level and be able to self-disclose.	The atypical male
31. (In social activities, do you gravitate more to males or females?) In general I would say probably the males. There is a tendency to gravitate more to the people you feel more comfortable with - your own kind of people. At the university here - definitely females because I just know more females here - there has been fewer men to get to know. Not just because they're women - just because they're class mates.	In general, Tom normally socializes with males because he identifies with them; however, at the university he spends more time with the females because there is more contact with females.	Interaction preferences and behaviors

32. In the general population the majority of the people I would associate with are males - whether it's just, just (pause) I don't know - you, you, tended to , get together with the boys (pause) I don't know whether it's my preference or lack of confidence but I tend to associate with men. Here it's a different issue-a different social level. Here I see it more as a professional learning type of thing.	In general, Tom normally associates with males, and is not certain whether it is by choice or a lack of confidence to approach females. In the program it is easier to approach females because the context is professional rather than relational.	Interaction preferences and behaviors
33. (On a scale of 1 - 10, 1 being very masculine and 10 being very feminine, where would you place yourself?) Oh boy! (pause) that's changing with time. At this point I see myself probably as a four going up toward masculine, almost like I'm going backward.	At this time Tom sees himself slightly more feminine than masculine; however, moving toward masculinity - a sense of return.	Identification with masculinity
34. Maybe that's what I was beginning to feel in the past as I was almost shirking some of my masculinity, in order to develop some of these positive female traits, like, being open, yet, there's a part of me that's saying that I don't want to give up the masculine side of me. I don't have to give up my masculinity to gain feminine traits.	At one time, Tom made a movement from masculinity toward femininity in order to acquire perceived feminine traits that were viewed as positive, i.e., self-disclosure. At this time, however, Tom see's himself rediscovering his masculinity while keeping the feminine traits acquired.	Identification with masculinity Gender identity redefinition

35. This program has taught me that I can have both.	The counseling program has taught him that a male can remain a male while possessing traits commonly associated with females.	Gender identity redefinition
36. (What are some of the masculine traits you would want to develop?) I don't know. The ones that come to mind most readily are the stereotyped ones - the strong silent type. The type that kind of expected to hold up under pressure - the competitive type. I think that there is a part of me in the past that shunned some of the things - traditional things that males are noted for, like competitiveness.	In his movement back to masculinity, Tom looks to various stereotypes, namely, competitiveness, the "strong, silent type," etc., that he wants to incorporate.	Identification with masculinity Competition
37. If I have to jump into a box - to be one way or the other, I would tend to feel more comfortable going, if I had to emulate one person over the other I think I would pick Donahue (talk-show host) over John Wayne. I still have a tendency to be open with my feelings if Donahue is open with his feelings. But, I'm coming more to an appreciation that I can have my cake and eat it too - that there's nothing wrong with being a John Wayne - that, at the same time, can (pause) can (pause) just a little of both.	If a stereotype had to be chosen, Tom chooses self-disclosure and emotionality, yet, believes that he can still be a John Wayne type at the same time.	Gender identity redefinition

38. You see that more now, like the Tom Selleck's, or, rather, the Magnum P.I.'s who are the tough macho male but at the same time open and caring. We're going in that direction, and I'm glad because I want to be both. I don't want to become what Robert Bligh calls the soft male that has bent over backwards so much to become the nice - the compliant (pause) that they almost denied some positive male traits.	The man of today is able to maintain a masculine image that depicts toughness and being macho, yet, also can be open and caring. The nurturing male does not have to appear weak but can maintain some positive male traits.	Gender identity redefinition
39. I want to be more communicative than the average guy on the street is. I don't want to become any more on the female side because I'm not a female - I'm a male. If I go more on the other side, then I would be denying the masculine within me.	In comparison to the typical male, Tom wants to possess more of the traits commonly associated with females, yet, is not seeking to become feministic.	Identification with masculinity

Table 5

Higher Order Thematic Description of Tom's Experience

Thematic Clusters	Generalized Descriptions
Counseling as a male's profession: 1, 3	Although we have a female majority in the counselor training program, males are the majority in the work force.
Competence: 2	In general, females are viewed as less competent than males.
Differential treatment: 4, 6, 8, 17, 18	On the whole, Tom does not sense any discriminative or differential treatment because of his gender status. There are cases, however, when their minority status is pointed out, i.e., assigning one male to each role playing group. At various times there is also some resentment focused on the males when it is felt that they have an "inside track" in the field because they are males. In other cases, Tom maintains that any differential treatment may arise not because he is a minority but because of the type of minority that is is. Since there is a natural attraction between sexes, and since he is a gender minority, he receives attention in that respect.
Emotional distancing: 5, 10, 24	Men have a difficult time to self-disclose and share their feelings.
The atypical male: 9, 13, 30	Tom views himself and the other males in the program as different to their male counterparts. Men, as counselor trainees, are more comfortable in communicating openly and expressing their emotions.
Altered group dynamics with the increase of males: 10, 21	With more males in the program we would see a decreased focus on emotionality, as well as an increased inability on the male's part to work with feelings. An increased number of males would also better demonstrate typical male behavior, which is presently attenuated.

The females' orientation to emotionality: 11, 14, 20, 22, 23, 24	The expression of feelings and the need to be open and getting things out are traits traditionally ascribed to females. Tom notices that females appear comfortable in this orientation, promote this mode of approach, and are good role models in helping others deal with feelings.
Satisfaction with the present gender ratio: 12, 14, 15, 16, 20, 22, 28	There are no disadvantages in being with a female majority in this context. The females help the males to work with feelings and to escape that box that males have put themselves in; helping them to become more complete males as their ability to be intimate with others improves. Tom is also finding that he is better understanding the females' view of life. In essence, the females are introducing the males to important counseling skills. Rather than these skills being natural to females, it seems that society has condoned that it is more appropriate for females to possess these traits.
Interaction preferences: 19, 24, 25, 26, 27, 31, 32	Although there is no special effort made to exclude or seek other males in the program, interaction is mostly carried on with the females because the chance of running into one is greater. Overall, there is a general preference to associate with the females because they are more open with their feelings and easier to understand. The males in the program are easier to relate to than with males outside the program because, they too, operate more on the feelings level. There is still a tendency, outside the program, to seek out male to male interaction due to the traditional social thought that males ought to stick together, as well as, possibly, some lack of personal confidence in approaching females.
Counseling as a female's profession: 29	Counseling is suitable to females because they have the skills (i.e, nurturance, sensitivity, emotions-orientation) required to perform the task. Men can also acquire these skills, however, social learning has acted to discourage a movement in this direction.

Identification with masculinity: 33, 24, 36, 39	Tom wants to affirm his masculinity yet feels that it has been attenuated due to his appreciation and incorporation of perceived female traits, i.e., feelings orientation, and also due to his avoidance of "typical" male behavior, i.e., competition. He still maintains his masculinity and is struggling in coming to terms as to what that means for him. He is in process of redefining the gender identity concept for himself.
Gender identification redefinition: 34, 35, 37, 38	One can incorporate what are perceived as feminine traits yet maintain his masculinity at the same time. One can be a "Donahue type" who is open with feelings but does not have to be necessarily "soft" or "compliant." In general, it seems that society is changing over to this direction - allowing the male to incorporate an emotions orientation.
Competition: 36	A key trait of being male means being competitive.

Tom's Experience

Tom has come into counseling believing that men are still the majority in the counseling work force, even though females are the majority at the training level. He is not sure why this is so although he points out that men have an easier time finding prominent positions, as society, in general, recognizes that males are more competent than females. At this point, however, he does feel that females are the more appropriate gender for counseling activities since they possess the required traits, i.e., nurturance, feelings expression, etc., to be successful at this type of work.

On the whole, Tom does not feel that the females are discriminating or treating him differently because of his minority status. At times his minority status is highlighted, for example, when the group makes the point of assigning one male per role playing unit (due to male shortage), or, at other times, humorously reminding the men of their token status. This type of reminding does not seem to bother Tom. It has happened that the females have directed some resentment or bitterness at the males based on their belief that the males have "got it made" in the program and in getting into the Ph.D. program. There is a general feeling among the female population, according to Tom, that this is still a man's world.

Any differential treatment that may arise, in Tom's view, is not the result of being a minority, rather, because of the type of minority that he is. Since there is a natural attraction between sexes, Tom finds himself receiving special attention from the females. Considering that there are very few males in the program this attention is augmented.

Tom views himself as different from other males in general, and he believes that the other males in the program are also atypical. He is more able to express his feelings and not feel uncomfortable in listening to someone self-disclose personal emotions. It is his belief that anyone who considers this line of work needs to be this way. Whereas men, in

general, struggle in being able to talk intimately, females are comfortable with the expression of feelings. They value self-disclosure and the expression of emotions to the point that these traits have traditionally become ascribed to females. The females are also good role models for men to be around as they can be influenced to work more on the feeling level. With this in mind, Tom feels that an increased number of men in the program would result in a decreased focus on dealing with emotions - an orientation, in Tom's opinion, that is necessary to counseling. He clarifies, however, that men can become good counselors if they want to, but he is uncertain as to whether the typical male would want to go into this type of work to begin with.

Tom expresses his satisfaction in being in a counseling program that has a female majority and feels that there are no disadvantages involved in such a situation. He finds that the other males as well as himself, can learn from the females how to become more complete by learning to work with their feelings and with the feelings of others. This opportunity, in his opinion, also lends to a better understanding of females and how to work with them for future therapeutic purposes. In essence, it is seen that the females are introducing the males to important counselling skills that, apparently, the females have been socialized into developing.

There is no special effort made on Tom's part to seek out or exclude social interaction with other minority members. He finds that most of his interaction does involve females, simply because the chance of running into them is greater since they outnumber the males. Overall, he does have a preference to associate with females, because they are more open with their feelings, although, he feels the same way about the males in the program who are also able to relate on a more emotional level than males outside the program. Outside the program, Tom finds that, regardless of his attitude, he does interact more with males. He explains that this might be due to a lack of confidence in approaching females, but, clarifies that it is probably more to do with social learning where traditionally people have been taught to relate with the same sex gender. In the program, interaction with the females is seen as more on a professional level than a social level, which reduces some of the pressure he may normally experience in cross-gender interaction.

Tom is struggling with his understanding of masculinity and what it means for him in being a male. He affirms his masculine status, yet, feels that it has been modified due to his appreciation and usage of traits that are perceived as belonging to females, i.e., feelings-orientation, and his avoidance of traits that "typically belong to men" i.e., competitiveness. It seems, to

him, that he is approaching a new definition of what it means to be masculine. In this definition, he feels that one can possess these so called feminine traits and yet retain a full sense of masculinity. He refers to the Donahue type, who is caring and feelings oriented, yet, is not necessarily "soft" or "compliant." Tom feels that this is the direction that society is going in today in defining masculinity.

Ben

Personal Information Ben is 23 years old, has been married for 2 years, and has no children. He has 2 natural brothers and 1 step-brother. His father is a psychologist and his mother is a house-wife.

In his third year of undergraduate studies Ben began thinking of his career plans. At that time he was a math major and had psychology as his minor. After talking with his school advisor and his dad, Ben decided to switch his major to psychology. In retrospect, he believes that this was a good decision: his marks went up, and he has been enjoying his course-work. He now finds himself in the M.Ed. counseling program at the University of Alberta.

Table 6

Thematic Abstractions of Ben's Experience

Excerpts from Transcribed Interview	Two levels of Abstraction	
	Paraphrases	Themes
1. I was really surprised coming here into the program and seeing how much it was counterbalanced. In undergraduate studies it was mostly balanced.	No prior anticipation or knowledge of a male majority situation in the class.	Unexpected female majority situation
2. I don't think I ever had the notion that it is more of a feminine profession. I was quite surprised going through all the older psychoanalytic days and stuff. I think it was mostly male was the notion I had and so I expected it to be at least even.	A prior belief that men dominated the profession based on past trends. An expectation that the ratio would presently be balanced.	Unexpected female majority situation
3. I was surprised it was so counterbalanced. This year there were four men to seventeen females.	The majority/minority ratio was unexpected.	Unexpected female majority situation
4. I noticed it but I didn't feel uncomfortable, but I noticed it.	Awareness of situation and acceptance.	Satisfaction with the present gender ratio
5. In role playing, you had to divide the group up to have a token male in each group, like, to play the part of the husband or something.	Since they were a minority, the males became a valuable commodity when it came to role playing.	Differential treatment

6. I think the profession, when I think of it, of the kind of people who come into the program, whether male or female, tend to be very sensitive people. That's what I see as the reason for higher ratios of females.	The counseling profession attracts people who are sensitive. Sensitivity is equated with femininity, thus, the reason for there being more females in counseling.	Counseling as a female profession
7. We did a Myers Briggs, most were NF; I'm ENFP. NF is especially common for the females.	In the class, the females are predominantly NF (intuitive, feeling). Ben is also NF.	Male/female similarity
8. Maybe the guys are different in this program. Maybe we lean more toward what are thought of as feminine qualities, like feeling and being sensitive and using our intuition more.	Males in the program are different (more like females) in comparison to other males in general. Feelings orientation and sensitivity are seen as traits belonging to females.	Male/female similarity
9. I found that I fit into the program and feel comfortable with the kind of issues that come up.	A sense of belonging and comfort with the interactional dynamics involved.	Satisfaction with the present gender ratio
10. The guys and girls are quite similar in this class but the guys maybe have more feminine qualities, like, sensitivity and intuition.	The males in the program are similar to the females and are more feminine-like than other males in general.	Male/female similarity The atypical male
11. I think it's a tendency for the males who come into this program to have these qualities, because I think they're important qualities in counseling.	Males who enter the counseling field tend to possess the crucial nurturance qualities.	The atypical male

12. I don't know if I ever think in terms that I wish there were more males (pause) no (pause) I guess I never (pause) I guess the feeling of being outnumbered (pause) you wish there were more males with you, but (pause) it usually only arises when someone brings it to attention and say's there's only four guys in here and you say "ya, that's right - there's only four guys in here," but it's a very fleeting kind of feeling.	There is no ongoing contemplation about a desire for a more balanced ratio except that the minority feeling arises when someone points it out.	Satisfaction with the present gender ratio
13. If feminine issues were debated in class, that's one time I might get that uncomfortable feeling because that's a big issue, and when it's brought up and you're one of a few males in class among many females you don't want to say something that might be construed as being chauvinistic or something, but that's the only time I feel a need to be careful.	A sense of unease when conversation centers on female issues for fear of being seen as taking sides with a male's perspective that is in opposition to the female's perspective.	Blending-in behavior

14. I think there is a greater emphasis on feelings and emotions but I'm not sure that's because there's more females in the class. I see the emphasis on feelings as part of Rogerian humanistic counseling and that's where counseling seems to be at now. So I think it's coming from there not because there's more females but maybe that's why the whole trend in counseling psychology is more humanistic or going that way.	The program emphasis on feelings and emotions is not so much the result of the presence of females, but, probably, because of a particular counseling approach.	Emphasis on affect
15. (Are there times in class when feel irritated about what the girls talk about?) Ya, I think that there are times when that happens (pause) ya (pause) that I get really fed up with some of the things that (pause) but I think that it's certain personalities, that, specific people that rub me the wrong way. I don't think I associate that with females.	Unsatisfactory dynamics are sometimes presented in free discussion moments, however, they are due more to personality differences than to gender differences.	Dissatisfaction with gender ratio

16. Ya, I guess I can see it where we're treated differently, because we're in the minority. (pause) Yes, I think I've noticed it - it's very subtle. I think there's a bit of a change when a guy speaks out. I don't think it bother me though. It seems like the guys get more air-time, interrupted less.	A noticeable difference in treatment because of being a minority member. This may, however, be more of a gender issue rather than a minority issue. It is shown, especially, in the response to a male (deference) when he is speaking. It is not a significantly negative experience.	Differential treatment
17. I'm usually pretty quiet in class. Maybe that's a subconscious thing because I;m outnumbered by females.	A sense of passivity, due, perhaps, to the minority/majority situation.	Blending-in behavior
18. By the supervisor as well, I think (regarding differential treatment toward the minority). She was really hard on the females in supervision. She took it for granted that the males would do ok. I don't think that I was doing everything right but really didn't get any criticism, but it seems like the females weren't getting a break.	The supervisors demanded more from the female students even though it didn't seem that their performance was inferior to the male's performance.	Differential treatment
19. The girls always want to see the supervisor for direction and help but I didn't feel that need to see her that often. I don't feel like (pause) I don't get up tight about it to see her more, but it seems to bother the females.	The females desired more help from the supervisor than did the males, and showed more anxiety about the process of learning.	Gender trait differences

20. I sympathize with them (the females) with the frustration they felt, but, I felt like they were taking it a step too far and, like, "don't be so uptight." A little overreaction.	It seemed that the females were over-anxious concerning getting through the process.	Gender trait differences
21. I think there probably was a difference in the way the class reacted (to the teacher gender) but there also was a difference in the speaker quality which would've effected any gender similarity.	Reaction to the teacher was based more on teaching quality than type of gender.	Leadership gender dynamics
22. I'm more receptive to who I respect the most. For example, take Dr. ___ . I really like the way she presents things, I like her style. Not all of what she does fits for me but I really respond well to her kind of instruction. I Similarly, I really like someone like a Dr. _____ , who is very structured, very clear. I like that style too, so I don't think it's a male/female thing that I respond to in terms of an instructor, but in terms of how much I respect them.	A positive response is given to the teacher whose approach matches Ben's style of learning, rather than gender type.	Leadership gender dynamics

23. To an extent, I think I'm treated a little bit differently by the females here. I come across pretty confident, and so people think I'm confident. When I don't ask as many questions they might think I know the answers. That could be a part of being male. Females could see males as being more confident. This could bother them a bit if they weren't feeling confident.	Females generally perceive males as being more confident than themselves. This perception is disturbing for them.	Differential treatment Gender trait differences
24. I think it's a male issue; it seems men find it more important to look confident.	Males make an extra effort to appear confident.	Gender trait differences
25. When you realize that you're the small core minority, you kind of stick together.	Minority members find comfort in joining together.	Minority unity
26. Socially (in the program), I don't spend as much time with the males as I do with the females.	More social interaction with the majority members than the minority members.	Interaction preferences and behaviors
27. When I sit down with Tom and no other females are around, the things we talk about are a little different than if other females were around.	Conversational issues differ according to gender composition.	Interaction preferences and behaviors

28. There is a sense of comaraderie because we are a minority, but at the same time, it's not like I make an effort to reach out to the other males and try to get chummy-chummy with the other males just because I'm outnumbered.	He feels a sense of kinsmanship with the other males, however, does not feel inclined to join with them just because they are a minority.	Minority unity
29. If I went outside this program, I probably would approach males more. In social settings, apart from school, I gravitate more toward males.	Outside of this program, social involvement would be more male oriented.	Interaction preferences and behavior
30. I grew up in a Mennonite setting, and there, like, when you , like, sit down together to eat you have the men sitting together. (pause) It's sort of a joke (pause) I grew that way - a cultural thing, and other times the girls stand there in their corner and talk and guys stand in their corner and talk and you feel uncomfortable about going over.	His upbringing influenced his social interaction behavior; an emphasis on relating with the same sex.	Interaction preferences and behaviors.
31. If you go to the bullpen anytime, chances of there being a male there are pretty slim. The females will be sitting there and talking, and I'm a social being - I'll join them.	Social interaction in the program is mostly female involved because the chance of coming across a female is much higher than running into a male.	Interaction preferences and behaviors.

32. I think it would be nicer if there were more males in the program. Just even out the dynamics or balance out the subtle differences you have in the group dynamics, but, a the same time, it's not a burning desire to have more males, but, it would be nice to balance out the ratio.	Although it is not a pressing desire, it is viewed that a more balanced ratio would remove some of the differences and enhance group dynamics.	Dissatisfaction with the present gender ratio
33. It would make that outnumbered feeling a bit lessened at times, like, when those female issues are brought up and when you feel like a minority. With a couple more guys it would change that; you would also have more social contact with other males.	A more balanced ratio would lessen the effects felt in being a minority member and provide mixed gender interaction.	Dissatisfaction
34. The effect of being with females is that you become more sensitive to female issues. I can grow more in how I react to females in the future. If it was more balanced, I may not have an understanding as to how to react to female issues.	Involvement with females induces sensitivity to female issues, which otherwise may leave Ben lacking in this understanding.	Satisfaction with the present gender ratio

35. (On a scale of 1 - 10, 1 being very masculine and 10 being very feminine, where would you place yourself?) I think I'd place myself at about a 4, or maybe 3.5 or so. I have to make that judgement as to how I see masculinity and femininity, and I see the kind of things as feminine qualities that might possess as sensitivity, nurturing, openness, those kinds of qualities that I hope to possess, whereas, masculinity - I love going out with the guys and I jock and go to the gym - very sports minded. I think I lean that way a bit more.	Ben considers himself moderately masculine. He forms this identification according to a criteria of qualities that, in his perspective, are gender specific.	Identification with masculinity Gender trait differences
36. I should qualify that those qualities of nurturance, and sensitivity, and feeling - I don't think you can separate it as a dichotomous kind of quality. It is not either female or male. It can be both.	Gender identity is not indicative of the degree of one's possession of nurturance, sensitivity and a feelings orientation. These qualities are not gender specific.	Gender identity redefinition
37. I think the qualities I possess, some might consider them exclusively feminine. I don't think they are exclusively feminine.	Even though it is believed by some people that certain qualities belong to females, this assumption may not be correct.	Gender identity redefinition
38. I don't consider that it makes me any less masculine that I can care for people.	To be nurturing does not imply that one is feminine.	Gender identity redefinition

39. My identity is masculine. Male.	Ben view's himself as being masculine	Identification with masculinity
40. I don't see any quality as strictly feminine.	Personality traits do not define gender type.	Gender identity redefinition
41. The tradition I come from, Mennonite, are very traditional, in the sense, that, the wife stays at home and has the babies and does the homemaking, (pause) but I see myself being at home with the kids and cook and clean. (That doesn't de-masculinize you?) No I don't think so.	His upbringing had encouraged the traditional thought in gender role identity; however, he has deviated from such influence.	Gender identity redefined
42. (Are you satisfied in being a gender minority? On a scale of 1 - 10, how would you rate, if 1 was very unsatisfied and 10 was very satisfied?) I'd say 8.5 - 9. I'm very satisfied - no complaints.	Ben is highly satisfied in his situation as a gender minority.	Satisfaction with the present gender ratio
43. When dealing with masculine and feminine issues for counselors, that, it seems really hard to separate (pause) to separate masculinity and femininity for me, so, that's a struggle. That's one of the things I struggled with in this interview, was, you know, having to decide (pause) having to pick qualities that were strictly male and strictly female.	It is difficult for Ben to conceptualize femininity and masculinity, especially in terms of personality traits and role definition.	Gender identity redefined

44. It doesn't bother me that there are so many more females than males.	A sense of comfort with the present gender ratio situation.	Satisfaction with the present gender ratio

Table 7

Higher Order Thematic Description of Ben's Experience

Thematic Clusters	Generalized Descriptions
Unexpected female majority situation: 1, 2, 3	A feeling of surprise; the ratio seemed so extreme. This was unexpected because in his undergraduate studies the gender ratio was more balanced - it was expected to be the same here. Also, for Ben, psychoanalysis has been historically presented as mostly a male field. He had expected this to be the same in the present program.
Differential Treatment: 5, 16, 18 23	Differential treatment was demonstrated in role playing where it was arranged that each group had to have one male. The men also were treated differently when they spoke in class: females interrupted males less when they were talking than when other females were talking. Also, the females showed some annoyance with Ben's supposed confidence,as demonstrated by, for example, his tendency to ask less questions than did the females.
Counseling as a females' profession: 6	The field attracts workers who are high in sensitivity. Females possess this quality in greater degree than do males.
Male/Female similarity: 7, 8, 10	The males in the program are described as quite similar to the females. They incorporate personality traits that are normally attributed to females, i.e., sensitivity, feelings expression, intuition, etc. Ben also points out that most of the females are NF (N = intuitive; F = feeling; from the Myers-Brigg personality trait test) and that he is NF as well.

The atypical male: 8, 10, 11	The males who come into this program are different from their male counterparts. They are more sensitive and more in touch with their feelings
Satisfaction with the present gender ratio: 9, 12, 34, 42, 44.	Ben does not usually dwell on the thought that he, as a male, is outnumbered. In general, he is very satisfied with the ratio situation, has no complaints and feels comfortable with the issues that are brought up. In particular, he feels that this situation enables him to learn how to relate with females and female issues.
Blending-in behavior: 13, 17	There are times in the group when Ben feels uncomfortable about issues that are brought up concerning men in general. For fear of stirring up controversy, Ben remains passive and cautious in his conversation. In general, he remains quiet in class, perhaps, in his opinion, because he feels outnumbered.
Emphasis on affect: 14	There is a predominant emphasis on emotionality in the program but not necessarily because of the female majority; rather, perhaps because of the humanistic direction counseling psychology has taken.
Dissatisfaction: 15, 32, 33	An annoyance with some of the issues some females bring up; however, the annoyance is not necessarily associated so much with gender type as it is with personality characteristics. Ben also affirms that having more males in the program would be advantageous in balancing out group dynamics. It would lessen the outnumbered feeling, especially when male/female issues were brought up. It would also provide for more male to male interaction.

Gender trait differences: 19, 20, 23, 24, 35	Females are seen, in general, as more sensitive, nurturing and open with their feelings than are males. Ben also points out that the females over-react more, seem more uptight, and are in continuous need of direction. Males, on the other hand, display a sense of confidence and calmness, perhaps an important emphasis in being masculine.
Leadership gender dynamics: 21, 22	While the group responded differently to the gender type of the group leader, the reaction was more significant in relation to perceived quality of the leader's ability. For Ben it was not a gender issue; rather, one of whether he was able to respect the leaders approach and ability to impart knowledge.
Minority unity: 25, 28	The realization of being a minority induces a sense of "sticking together" and comaraderie with the other minority members.
Interaction preferences and behaviors: 26, 27, 29, 30, 31	In the program, Ben socializes more with the females since the probability of running into a female is greater, although, he notices that a conversation with a male is different as compared to one when females join in. Ben explains that his predisposition to approaching males in a social setting outside the program is due to his Mennonite upbringing where gender segregation was encouraged.
Identification with masculinity: 35, 39	Although possessing what Ben refers to as feminine qualities he adamantly identifies himself as being masculine.
Gender identity redefined: 36, 37, 38, 40, 41, 43	A conviction that one cannot say that certain qualities, i.e., nurturance, sensitivity, or activities, i.e., housework, belong to a specific gender. Ben feels that such qualities are dichotomous and that he does not feel any less masculine when he exhibits these qualities. It is a struggle for him to define masculinity and femininity - he is not sure how to differentiate the two concepts.

Ben's Experience

Ben was somewhat surprised when he came into the program to find a female majority. He presumed that the situation would be similar to the gender ratio he experienced in his undergraduate studies. What influenced Ben to expect a balanced or predominantly male ratio was his exposure to textbook psychoanalysis where the early theorists were mostly males. This concretized, in his mind, the image of a therapist as being male. At this point he notices, however, that the counseling field attracts workers who are high in sensitivity. With the belief that females possess this quality in higher degree than males he can understand their majority status in the field. He is not sure, however, if the program emphasis on sensitivity and nurturance is the result of a female majority as much as it is the result of the humanistic direction that counseling psychology has taken.

Ben finds that the males who come into this program are different from males in general. They are more sensitive and more in touch with their feelings. Since these are personality traits that are often ascribed to females, Ben describes the male in the program as being similar to females, in the sense that both demonstrate a high degree of sensitivity and feelings orientation. He discusses the Myers-Briggs test results which

revealed many of the females scoring NF (intuitive-feeling) as did he also.

Ben could see areas in the group dynamics where he and the other males were treated differently on account of their gender status, although it was subtle. When the males had something to say, during free discussion, the females were more attentive and interrupted less than when other females were talking. Ben clarifies, also, that he generally remains quiet in class, therefore, when he does speak up it contributed to the novelty of having a male speak. He also noticed that the females were sometimes uncomfortable with the self-confident image he conveyed. While the females found it important to ask questions and look for direction (sometimes getting quite anxious) Ben believes that he projected an image of calmness and assurance. According to Ben, it seems that the females assumed he had a better handle on the situation than they did and this somewhat made them feel uncomfortable. Ben sensed this reaction, which in turn made him feel slightly uncomfortable.

Although the group responded differently to leadership gender, the reaction was more significant in relation to the perceived quality of the leader's ability. Ben found that he was not so much concerned with which gender was teaching, rather,

whether his/her approach suited his style, and whether the teacher had the ability to impart instruction.

There were times in the group when gender issues were being debated. When this occurred, Ben sometimes felt uncomfortable participating in discussions. Since the females may use him as a representative of men in general, and since there were very few males to support a male's opinion in the heat of a discussion, Ben felt it was safer to remain passive and compliant. He did not want to say something that could be "construed as being chauvinistic." In general, he remained fairly quiet and passive in class, perhaps, he says, because he felt outnumbered.

Overall, Ben believes that he is satisfied with the ratio situation and feels comfortable with the issues that are brought up. He especially appreciates that being with so many females allows him to learn how to relate with females and female issues. Whenever he does feel some annoyance with some of the issues that females bring up, he finds that it is not so much to do with gender type as it is to do with personality characteristics that are unique to the person.

Although Ben appreciates the present gender ratio situation he does consider possible advantages in having more males in the program. He believes that it would lessen the outnumbered feeling, especially when male/female issues were

brought up, and provide more opportunity for male-to-male interaction.

In general, Ben maintains that he socializes more with males than females, although he clarifies that this preference may be the result of his Mennonite upbringing where gender segregation was socially encouraged. In the program he finds that most of his social interaction is carried on with the females although this is due to the higher probability of running into females.

Ben adamantly identifies himself as being masculine. He acknowledges possessing qualities that are traditionally viewed as belonging to females, i.e., sensitivity, nurturance, yet believes that these qualities are "dichotomous" - not belonging to any gender specifically. He does not feel any less masculine when he exhibits these qualities. Although he views himself as being masculine, he admits that during the course of this interview he was struggling with having to define, or, separate masculinity and femininity - uncertain as to which qualities belong to one gender or the other.

Jack

Personal Information. Jack is 37 years old, has been married for 2.5 years, and has no children. He has 1 younger

brother and 3 younger sisters. His father is a salesman and his mother is an office worker.

After finishing high-school, he enrolled in a B.A. program in the sciences with combined studies in psychology and medicine. He eventually entered into a school of medicine, but soon realized that he was not happy in this field. He then left medicine and worked for a year in a drug and alcohol rehabilitation center. He discovered that he enjoyed working with people and had an aptitude for it. He returned to school to finish his B.A. in psychology and then worked with Alberta Social Services for 1.5 years. He then moved into a formal counseling situation with Family Services in Fort Vermillion, Alberta, where he worked for 4.5 years. He then started his studies in the M.Ed. counseling program at the University of Alberta.

Table 8

Thematic Abstractions of Jack's Experience

Excerpts from Transcribed Interview	Two Levels of Abstractions: Paraphrase	Themes
1. As I was coming up here for this interview I was thinking why is it that it doesn't bother me that I'm surrounded by females in this program, and, you know, I think it has to do with the way I was raised. I am the oldest in the family and for about the first two years of my life my dad was away from home a lot, and I lived with my mother and her sister. So I had an unusual early childhood from that perspective.	Prior to the interview there was a conscious realization that the female majority situation in the program did not bring up any negative feelings. Jack attributes this perspective to growing up in a atmosphere surrounded by females.	Satisfaction with the present gender ratio Early exposure to femininity
2. ...a lot of things that men are typically interested in are things that I'm not particularly interested in.	The realization that he is an atypical male: his interests, in comparison to males in general, are significantly different.	The atypical male

3. Some guys I worked with at a steel manufacturing plant - they enjoyed talking about cars - something I only have a mild interest in. Politics: also something that I only have a mild interest in. Sports: I virtually have no interest in that at all; and the things that I was interested in were, like, relationships: why people think the way they do, and how people get to be the way they are, didn't seem to have any impact on them at all.	A realization of different interests in comparison to other males. Other males, in general, did not share Jack's interest in human behavior and relationships.	The atypical male
4. I'm in a group of people now, even though they are all mainly females, we have similar interests.	Identifying a commonality of interests with females.	Male/female similarity
5. I've rarely been able to find other men who are interested in the same topics that I'm interested in.	No similarities in the areas of interests with other males.	The atypical male
6. The average male doesn't have much interest in the realm of feelings. They're interested in how to resolve a problem, how to use logic and sequential thinking and all those other good things to get at the answer.	Males, in general, operate on a problem solving and logic application basis rather than on a feelings level.	Emotional distancing
7. Their (typical male's) relationships, from my experience, tend to be shallow.	A lack of depth or meaning in the typical male's relationships.	Emotional distancing

8. Many of these guys, when you start talking about feelings, tend to get quite uncomfortable. This is an area of experience they just don't have the vocabulary for, or, another aspect is that they've identified this as feminine functioning that they don't want to have any part of.	Males, in general, feel uncomfortable in operating on the feelings level because they either don't know how to or believe that this is a female's domain.	Emotional distancing
9. We talked a lot about feelings - very typical for this kind of program I think. We ended up talking about relationships.	The program is very feelings and relationships oriented	Emphasis on affect
10. If anything in the dynamics was kind of odd was when we got into discussions of relationships, and that gets taken to a personal level; we're talking about marriages and common-in-law relationships and that kind of thing. The women would be talking about the men, which of course I am one and that would put some interesting restraints in what was being said.	When the females would be discussing life situations that involve men, there was a noticeable modification or hesitancy in what was being said because of the presence of men in the class.	Differential treatment

11. In this class there are about three or four women who are having marital problems (pause) they react to me oddly (pause) in some cases they react to me in an inappropriate hostile or negative way and I see some projection going on. The other way they react to me is overfriendly. That could also be some projection going on or it could be something else.	Some of the females project their experience and attitudes about men in their lives onto the males in the program in being either hostile or overly friendly.	Differential treatment
12. What I attempt to do is recognize that it's not something that is directed at me, something that I've said or done, but simply that they say "there's a man and he represents them" - all the good things and all the bad things. I think my policy to this point is, if I choose to remain in that conversation, to just be fairly quiet and not have too much to contribute and to recognize that they're not reacting to me as a person. So I guess what I do is I have the tendency to slide into the counselor role.	An attempt to not take the females' treatment personally, but to realize that a representation is being made. This is handled by remaining obscure, passive and compliant during the interaction.	Differential treatment Blending-in behavior
13. (So there is a greater emphasis on feelings because of the female majority?) I don't know if it's because of the female majority or if it's because of the subject area that we're working in.	It is difficult to say whether the emphasis on affect is the result of the female gender or as a component of counseling itself.	Emphasis on affect

14. If you had a man here with the typical male values, I can see that that person would have difficulty functioning. A male in this program, in order to function effectively would have to be relatively androgynous. Somebody who doesn't really have any strongly held masculine opinions and viewpoints. Somebody who tends to be more toward the center of male and female.	One who holds typical male values and viewpoints is not suitable for this program; rather, he needs to be somewhere in the middle between male and female.	The atypical male Counseling as a female profession
15. (What would happen if he wasn't more toward the center but more masculine?) There may be a tendency to undervalue the emotional component, or, undervalue the relational component. (pause) I think there would be some barriers erected between the females and this male. There would be less (pause) they would react to that person in terms of male/female rather than as colleagues.	The typical male would not appreciate the emotional component of the program, thus, generating friction between the genders - an increased focus on gender differences.	Male/female similarity Altered group dynamics with the increase of males

16. My guess is that I would participate less if there were more males. The reason I say that, is, my impression is, that, males are more competitive than females are, and if I was in a group with more males I would feel at a disadvantage in some ways because I've come to dislike competition. Whereas, if I'm in a group of females, I don't have to prove myself in any way ... proving that I'm smarter or proving that I'm quicker or proving that I'm more insightful.	Additional males in the program would lessen Jack's participation due to increased competitiveness. The atmosphere is more relaxed now because there isn't so much of a need to prove oneself.	Satisfaction with the present gender ratio Competition and masculinity Altered group dynamics with the increase of males
17. It's more comfortable in a large group of women than in a large group of men. Part of that has to do with athletics. When guys get together there is always that macho thing: "let's see if we can compete." We'll talk about cars - who's got the best income, or who knows the most about sports - that's the level that the average male to male relationship goes.	Relating with females is a more satisfying experience because there is a lessened emphasis on competitiveness.	Satisfaction with the present gender ratio Gender trait differences Altered group dynamics with the increase of males

18. I think we would see someone (talking about himself) who is more academically oriented - more oriented toward the attainment of marks if there were more males in the program - more competition - males competing more openly and more vigorously among themselves not only in regard to marks but also in the supervision sessions, you know, showing the very best tapes and making sure that they always had answers to the questions. I think that it would be, in some ways, more intense.	A greater number of males in the program would cause Jack to be more competitive, aggressive and intense.	Masculinity and competition Altered group dynamics with the increase of males
19. I think also that if there were more men in the program that there would be some difference in the kind of topics that would be discussed in class. (pause) I wonder if males don't tend to be more logical - more analysis-oriented in the way they approach things, whereas, women tend to be more global.	An additional number of males in the program would promote a cognitive emphasis in class discussions rather than an emphasis on affect.	Gender trait differences Altered group dynamics with the increase of males

20. ... we have some women in my year that are extremely analytical; cognitive in the way they approach things. I don't know if the women in our program are typical women - maybe by virtue of their training, or their academic background or maybe their interests. Maybe the average women isn't interested in working in an area like counseling. Maybe it's too authoritative in some way.	The females in this program demonstrate traits that seem different from other females in general, i.e., being more analytical and cognitive.	Atypical females
21. I think that both the males and females in the program tend to be closer to the mid-range: not extremely masculine nor are they extremely feminine.	Both genders in the program demonstrate a deviation from their gender norm and are somewhat similar to each other.	The atypical male Atypical females Male/female similarity
22. There isn't the sense of (pause) the males don't have, like, a little club among themselves in this program. I haven't yet had a chance to get together with Tom or Ben, or Tom and Ben together as a little group to talk. We seem to run on different schedules. I haven't been searched out by the other males to, like, go out for a beer together.	There is no special effort made by members of the minority to band together.	Blending-in behavior

23. Certainly the negatives are, as I mentioned, males tend to be more competitive and more into problem solving and analysis and that sort of thing.	The typical male's emphasis on competitiveness and emotional distancing is undesirable.	Gender trait differences The need for an emotions component
24. The advantages I see of having more females is that it isn't easy for a male to retreat if you were brought up in a traditional male role model. It isn't easy to retreat into that way of doing things because the women will always draw your attention to the fact that you're being too cognitive if you're not attending enough to the emotional component of what's happening.	Females assist the stereotypical male to enter healthy functioning by discouraging emotional distancing.	The need for an emotions component
25. So I would say off-hand, unless the people who run the program can find males who aren't the typical stereotyped masculine males, they're better off sticking with a majority of females because that's what counseling mainly evolves around - all those issues that females have learned are important.	Females who possess the required traits, or, atypical males who share in these traits are the best suited candidates for this type of training program.	The atypical male Counseling as a female profession

26. Carl Rogers was a brilliant therapist; he was an atypical male. In regards to his interests, the way he saw the world and the way he interacted with other people, he was very nurturing, very patient, very calm, and most men are not very nurturing, very patient and very calm. The typical male is more like Fritz Perls. Fritz Perls tends to be more aggressive, very directive, very analytic, and tends to be very impatient and very aggressive in the ways he deals with things, and that's the way I see males.	The atypical male is described as Carl Rogers who is viewed as being nurturing, patient and calm. The typical male is described as Fritz Perls who is aggressive, directive and analytical.	The atypical male Gender trait differences
27. I'm sure if I was to talk with men in other faculties I would get comments like, "why in God's name would you want to do counseling?" Because that's a woman's job. That's something that women do. And if you are in counseling or in an area that is related to helping others, you better make sure that you're in an administrative position or else you are really crazy.	The typical male would view counseling as a female's job and consider a man's place in it as inappropriate unless it was within a leadership capacity.	Counseling as a female profession Discrimination

28. They (other males in general) don't tend to be as enthusiastic about it; they don't see it as being valuable. It makes men feel uncomfortable in thinking that here is a guy who is doing all of these feminine kinds of things. Men should be doing men's work and women should be doing women's work. Men will typically give a reaction of not knowing what to do with it.	The typical male views counseling as a female's profession. He devalues it, and frowns upon a man entering into it. He is also uncomfortable with those who do.	Discrimination Counseling as a female profession
29. It takes them (other males in general) into areas that they're not comfortable with - this relationship stuff - feelings, being involved with people in a nurturing capacity.	The program is not suitable for the typical male because the emotionality component is unfamiliar territory for them.	Emotional distancing Counseling as a female profession
30. On one hand we can say that we're counselors, but if we portray ourselves that way, we tend to get lumped together with school counselors and school counselors have always been traditionally a kind of a female realm. That is who I would prefer to introduce myself to other people: as a therapist or psychotherapist, or family therapist. In some ways there's more prestige attached to it.	There is a preference to refer to oneself as a therapist rather than a counselor because counseling is viewed as school related work, and school related work is viewed as a woman's job. A man's job connotes more prestige than a woman's job.	Counseling as a female profession

31. (On a scale of 1 to 10, with 1 being very masculine and 10 being very feminine, where would you place yourself?) I think I would have to place myself at a 5 or a 6. Either close to the center or a little bit into the feminine.	Identifies himself as half-way between being masculine and feminine, with, perhaps, a slight leaning toward femininity.	Male/female similarity
32. I have interests that are not typically male but are more typical with the average female, in regard to not being overly interested in sports or politics or cars or the things the men are typically involved with.	He views himself as being more similar to females than males in regard to general interests.	Male/female similarity The atypical male
33. The first thing that strikes me as masculine -- the masculine person takes the decisive, authoritative, assertive, even aggressive ...	Masculinity is defined as being decisive, authoritative, assertive and aggressive.	Gender trait differences
34. To be masculine means to express only a limited amount of emotions - either happiness or anger. In our house I got to see my dad being happy or angry and not a hell-of-a-lot in between.	Masculinity involves a simple and narrow definition of emotionality relegated to happiness or anger.	Emotional distancing
35. One begins to realize also that to be masculine means a preference for women sexually but to be non-masculine means to be homosexual.	Masculinity dictates a sexual preference for the female gender.	Gender trait differences

36. Whereas, to be feminine, for me, means to be nurturing, patient, considerate of other's needs and feelings, to be a lot less assertive in regard to their own needs. I come from a family where women typically place their needs as secondary to the males. To me that's a typically feminine characteristic. It also means to be less involved in physical activities, like, chopping wood and sports.	Femininity is defined as being nurturing, patient, considerate, submissive, and being less involved in physical activities.	Gender trait differences
37. The way I see it though, masculine and feminine are becoming obsolete terms, if you compare the 50's to the 90's. The definition is changing, in that, there is no clear dividing line as to what is feminine and what is masculine, apart from sexual preference, and even that may not be an accurate definition anymore because there are some gay males who are probably very masculine. So I don't know - it's a confusing topic.	The concepts of masculinity and femininity are changing over time: becoming quite obscure and confusing, and no longer based on sexual preferences.	Gender trait differences Gender identity redefinition

38. (So how would you place yourself on a scale of 1 to 10 about your satisfaction with the gender ratio the way it is, with 1 being very unhappy and 10 being very happy?) I'd probably have to say a 9. It's not an issue that bothers me at all, and, in fact, as I said, with my perception about males as it is, I would be less satisfied if it was a 50/50 split.	A high satisfaction with the present gender ratio upon consideration of incompatibilities that would exist if more "typical males" came into the program.	Satisfaction with the present gender ratio
39. Preferential treatment in terms of: I am the minority - when they want a male opinion there aren't that many of us to ask.	The males are singled out at times because of their uniqueness.	Deferential treatment
40. There is that old traditional thing that women should be considerate of men - a different consideration than that women have for other women ... they have allowed men to have leadership roles often. Sometimes I think I can get my opinion and views heard more readily. I don't have to compete to get my views heard; most of the time time I just start talking and quite typically the women stop talking. It could be that sex role thing. Men are expected to take a leadership role.	The stereotype exists that women defer to men and look to their leadership. In the program this stereotype is manifested when a male is given priority over females to speak.	Gender trait differences Differential treatment

Table 9

Higher Order Thematic Description of Jack's Experience

Thematic Clusters	Generalized Descriptions
Satisfaction with the present gender ratio: 1, 16, 17, 38	A general sense of being comfortable with a female majority and realizing various advantages pertaining to such a majority. This is not an issue that Bill dwells upon; however, upon contemplation, rates the situation very satisfactory.
Early exposure to femininity: 1	Absence of father figure at home (for the first two years of his life) and continuous exposure to mother and aunts - adapting their view toward life.
The atypical male: 2, 3, 5, 14, 20, 21, 25, 26, 32	Sees himself and other males in the program as different from males in general. While the typical male demonstrates an interest in sports, cars or politics, Jack is interested in understanding behavior and relationships. He compares himself to Carl Rogers whom he considers an atypical male, who is nurturing, calm, patient and not like the typical male who is aggressive, directive and analytical. On a masculine-feminine continuum, Jack views the atypical male as being somewhere in the middle, where shared interests are more in common with females than males.
Male/female similarity: 4, 15, 21, 31, 32	Jack views himself as being more feminine than the average male. In comparison to females he holds similar interests and a shared emphasis on emotionality. In the program, because of this, the males are seen more as colleagues rather than as the opposite gender. This homogeneity would be eradicated if more "typical males" were in the program.

Emotional distancing: 6, 7, 8, 34	Males, in general, are uncomfortable in dealing with feelings because they either do not know how or do not see it as appropriate masculine behavior. They operate more on a cognitive analytical level. The emotions that they do express are limited to either anger or happiness.
Gender trait differences: 17, 19, 23, 26, 33, 35, 36, 40	Jack's perspective of femininity involves nurturance, patience, passivity and avoidance of physical activities. As well, he recognizes that females seem to defer to men - they let men take leadership and remain quiet when men talk. Jack's perspective of masculinity involves being decisive, authoritative, analytical, aggressive, having a sexual preference for females, and continually engaging in competition.
Emphasis on affect : 9, 13	Discussions of feelings and relationships are common in the program. Jack is uncertain whether or not this is due to the females influence or that it is the result of the direction counseling psychology has taken today.
Differential treatment: 10, 11, 12, 39, 40	Sometimes the females are hesitant to freely discuss their feelings about issues that involve men, in fear of the male member's reaction. At times like these the minority members are viewed as representatives of their kind outside the program. Jack senses that the females react with hostility and projective behavior, or, overfriendliness when this occurs. There is also a tendency for the females to let the males talk without being interrupted as much as females are interrupted, believing that since the males are a small minority they should have more opportunity to speak.

Blending-in behavior: 12	When the females talk about men and turn to the males in the class as representative of men in general, the men tend to remain passive and compliant so as to not "rock the boat." There is also no special effort made to cluster with the other males; rather, the effort is made to blend in with the females.
Counseling as a female's profession: 14, 25, 27, 28, 29, 30	Society, in general, views counseling as a woman's job, particularity with the idea that helping others via a nurturing and feeling orientation is something that women are good at and men are uncomfortable with. Since the typical male cannot function in such a program, counselor trainers would find more success in training females because their personality matches the requirements of the field, or with atypical males who have incorporated some of the female traits.
Masculinity and competition: 16, 17, 18	The basis of a male to male relationship is competition (performance, knowledge, etc.) Competition is stressed much higher among males than females. With males there is a more intense atmosphere of having to prove oneself.
Altered group dynamics with the increase of males: 15, 16, 17, 18, 19	An increase of males in the program would also increase an atmosphere of competition. This would be more intense and uncomfortable - creating a continous drive to prove oneself. Emotional and relational components would be undervalued and exchanged for an orientation toward logic and analysis. Barriers between the males and females would be erected because their differences would be highlighted.
Atypical females: 20, 21	The program may not be attracting the average female. Some of the females in the program are more analytical and cognitive than their average counterpart. It seems, that, like the males in the program, the females also place in the middle range between the female and male continuum.

The need for an emotions component: 23, 24	The male's approach to their world through the analytical and competitive mode is not healthy if there is minimum focus on the emotions component. This would not be conducive to a counselor training program where a focus on emotionality is crucial.
Discrimination: 27, 28	Other men are basically uncomfortable with the idea of another male crossing over into what is perceived as a woman's job, as is counseling. In their view, a man should be doing men's work, and if one does cross over it should be only in an administrative position, otherwise, his work is devalued.
Gender identity redefinition: 37	The concepts of masculinity and femininity are changing and not necessarily based any longer on sexual preferences.

Jack's Experience

Jack perceives that society, in general, views counseling as a woman's job because women have the natural requirements, i.e., nurturance and feelings expression, that is necessary in counseling. It has been his experience to discover that men in other fields are generally uncomfortable with the idea of a male crossing traditional lines into a field considered belonging to women. The view is held that a man should not be doing a female's job unless it involves an administrative position. There is also a view that a woman's job carries less prestige than a male's job.

He finds that males, in general, are uncomfortable in dealing with feelings because they, either, don't know how, or,

feel that this is strictly a female mode. Men prefer to operate more on a cognitive-analytical level and limit the expression of their emotions to happiness or anger. For this reason, Jack maintains, that, since the typical male cannot function in a counseling program where feelings expression is the central thrust, the educators do better to accept female applicants or atypical males where the personalities match the course requirements. He adds, however, that not all females will be appropriate for this field either.

It is Jack's opinion that the males in the program, as well as himself, are different from their males counterparts. Rather than being aggressive, directive and analytical, Jack finds himself to be nurturing, calm and patient. Where the typical male expresses interests in sports, cars and politics, Jack is interested in understanding behavior and relationships. On a female-male continuum, Jack would place himself somewhere in the middle, perhaps leaning more to the female side. He feels that he has more in common with females than males and would consider himself more feminine than the average male. He attributes his grasp of such qualities to the absence of a father figure at home (primarily during his first two years of life) and being brought up with a feminine perspective (mother and aunts).

In view of the perceived male-female commonality in the group, it seems that the females treat the males more as colleagues than as members of the opposite sex.

According to Jack, some of the females in the program are not typical females; rather, they are more analytic and cognitive in their approach than their average counterpart. He reasons that the authoritativeness involved in counseling draws out the females who are more like males in this respect. This may be the result of the academic process that the females have been involved in, i.e., the pressure to write good tests, papers, etc.

Jack conveys a general sense of satisfaction and comfort in being a gender minority in the program. He believes that an increase of males would increase a sense of competition. This would, in his opinion, create an intense and uncomfortable atmosphere where one would feel compelled to prove oneself in various ways. Since males do not seem to be comfortable in dealing on the emotional or relational level, these qualities would also be undermined and exchanged for an orientation toward logic and analysis. Whereas, presently, gender differences are attenuated (a feeling of similarity between genders), an increased masculine presence may illuminate the fact that two genders are involved, where the realization of such would erect gender barriers.

Jack's description demonstrates extensive stereotyping as to how he perceives masculinity, femininity and his own specialness in not being typical. In pointing out that the typical male would be unsuitable for the counselor role he remonstrates his own suitability by removing himself from the norm. As much as the description may be congruent with reality the reader may keep in mind that people often create or promote that what they want to see or what they need to believe (cognitive dissonance). In this case, Jack needs to see himself, perhaps, as different from other males because he needs to feel appropriate to a task that society is defining as not compatible with masculinity. This conception may also assist him in diminishing frictions normally associated with majority/minority group dynamics.

At times, Jack does notice differential treatment because of his gender minority status. Whenever the group discusses men in general, the men in the program are viewed as representative to their counterparts outside the program. Jack feels that the females either project hostility on the males in the program or act overfriendly for fear of stirring up a negative reaction. He clarifies that this occurs when, in particular, the females are having difficulties in relationships with boyfriends or spouses, or when deliberating on sexist comments raised outside the program. He finds that, in turn,

the men respond passively, hoping not to cause any friction. He also notices that the females allow the men to speak freely without interrupting them. To him it seems that this is a by-product of traditional thought: that leadership belongs to the men.

In coming to a definition of femininity and masculinity Jack sees himself following the general social perception. He describes femininity as as being nurturant, patient, passive, and compliant to males. He views masculinity as being authoritative, analytical, aggressive, competitive and having a sexual preference for females. It seems to him, however, that the terms "masculine" and "feminine" are becoming obsolete. Apart from sexual preference, the dividing line is becoming obscure, for example, he feels that a gay male can be perceived as being masculine. Even with his learned perceptions of masculinity and femininity, he acknowledges that he is not sure of any descriptions or definitions - it is rather confusing for him. At this point he considers himself slightly more feminine than masculine (on a scale of 1 to 10, where 1 is very masculine and 10 is very feminine, he rates himself a 5 or a 6).

Table 10

Definitions of the Themes Abstracted From the Interviews

1. Counseling as a male's profession: An association of the counseling profession with the male gender, in terms of numerical predominance, ability and/or personality traits.

2. Competence: An ability to perform or fulfill role requirements, signified in this text as perceived competence according to gender type.

3. Differential treatment: Discriminative or prejudicial action toward a minority member from a majority member.

4. Emotional distancing: A continuing process of relating with others and oneself in ways other than through expression of feelings and display of sensitivity.

5. The atypical male: A felt and perceived difference between the male in a counseling program and males in general, in relation to personality traits and sex role and gender trait definitions.

6. Altered group dynamics with the increase of males: As the gender ratio in the program shifts to an increased number of males, a corresponding effect on interactional behavior within the group.

7. The females' orientation to emotionality: An augmented propensity, in comparison to males, towards an orientation of relating with others and oneself on a feeling level.

8. Satisfaction with the present gender ratio: A sense of comfort and appreciation of the male gender minority situation.

9. Interaction preferences and behaviors: General (outside the program) and specific (within the program) interactional behaviors in gender-choice relationships and the dynamics that are effected.

10. Counseling as a females' profession: An association of the counseling profession with the female gender in terms of numerical predominance, ability and/or personality traits.

11. Identification with masculinity: A felt or perceived sense of being masculine.

12. Gender identity redefinition: A movement away from traditional thought in defining masculinity and femininity.

13. Competition and Masculinity: A continuing endeavor by the male to prove oneself as better than another in various arenas.

14. Early exposure to femininity: An early childhood upbringing saturated by female influences.

15. Male/female similarity: Commonalities between the males and females in counselor training programs.

16. Gender trait differences: Personality or behavior traits that distinguish males from females.

17. Emphasis on affect: Emphasis on an emotions orientation in the counselor training program.

18. Blending-in behavior: The various attempts made by the minority members to attenuate their minority status.

19. Atypical females: A felt and perceived difference between the females in the counseling program and their counterparts outside the program in relation to personality traits and sex role and gender trait definitions.

20. The need for an emotions component: The view that an orientation toward feeling expression is seminal in the counselor training process.

21. Foreknowledge and awareness: Familiarity to and preparedness for the gender ratio situation

22. Dissatisfaction: a general state of discomfort and dismay with the gender ratio situation.

23. Leadership gender dynamics: The relationship between leader gender type and group response in terms of learning and interactional dynamics.

24. Minority unity: The effect of minority status in augmenting minority members' tendency to group together.

The Shared Experience

Introduction

Twenty-four themes (see table 10) have emerged from the analysis of the data provided by the three co-researchers. The themes shared by all co-researchers are: "Differential treatment," "The atypical male," "Satisfaction with the present gender ratio," "Counseling as a female profession," and, "Gender identity redefinition."

Eight themes were shared by two of the three co-researchers. They are: "Emotional distancing," "Interaction preferences and behavior," "Identification with masculinity," "Competition and masculinity," "Male/female similarity," "Gender trait differences," "Emphasis on affect," and, "Blending-in behavior." Each co-researcher expressed some themes that were not shared by any of the others; some of these will be covered in the following discussion.

Common Themes

All co-researchers felt that females are, in comparison with males in general, more suitable as counselors. Females possess personality traits that are required for this type of work, i.e., sensitivity, feelings orientation, etc. Jack added that, for this reason, counselor trainers do better to accept only females into the program, or atypical males who demonstrated similar characteristics. Tom clarifies that these traits that the

females display are not exclusive to females but can be acquired (learned) by males. To him it seems, that, females demonstrate these traits because society, in general, condones such behavior for females and not for males. If such emphasis changes, males can also incorporate a similar orientation.

Each co-researcher viewed male students in a counselor training program as being different from males in general. They are atypical in the sense that they are more in touch with their feelings and comfortable in expressing their emotions. Jack qualified, that, unlike the typical male who is aggressive, directive and analytical, the male trainee is more nurturing and patient.

In regard to differential treatment as a result of minority status, each co-researcher pointed out, that, while there were some noticeable areas of discrimination, they were subtle and not significant enough to create a sense of dissatisfaction with the ratio situation. This discrimination practice ranged from highlighting the minority status during role playing (according to Tom and Ben) and giving the men more speaking time (according to Ben and Jack) to projective expression of resentment toward the males in the program when seen as representative of males in general. Some of the resentment came from the female perspective that this is still a man's world (according to Tom) and with the males' portrayal of

confidence and competence (according to Ben). Jack also brought to attention the females' tendency to assign the males in the class a representative role to males in general, especially when discussing male/female issues, i.e., relationships.

Even though there was a shared consensus that differential treatment did exist, as described above, each co-researcher emphasized their general acceptance and satisfaction with the gender ratio situation, and maintained that a female majority was beneficial, both, professionally and personally for the male student. The key benefit being, that, females act as role models in teaching the males how to work with feelings and intimacy.

All co-researchers also demonstrated a shared pilgrimage toward redefining gender identity in a perspective different from traditional thought. Traits and activities that have traditionally been assigned (by society in general) to gender type, are no longer seen as gender specific, i.e., a male can be nurturing and still be masculine. What has emerged, however, in regard to the co-researchers, is an evident struggle to explain or define masculinity and femininity. It was easier for them to ascertain how one can be like the other than to distinguish one from the other. Except for sexual preferences, and even then there was some uncertainty, all co-researchers

had a difficult time determining what makes someone masculine or feminine.

The "emotional distancing" theme was mentioned by two of the three co-researchers (Tom and Jack). It was acknowledged that males, in general, have a difficult and uncomfortable time with self disclosure, particularly in sharing their feelings. Jack added that the distancing is the result of males not knowing how to approach interaction from a feelings orientation, and/or, not seeing it as appropriate masculine behavior. He also mentioned that the male's expression of emotion is limited to either anger or happiness.

Both, Ben and Jack, presented a demarcation between gender type in regard to trait differences. Unlike males, females are seen as being nurturant, passive, sensitive and more open with their feelings. Ben also believes that females tend to overreact more in certain situations. Jack believes that females, in general, seem to defer to men: looking and giving in to their assumption of leadership. Jack's perspective of masculine personality traits include being authoritative, analytical, aggressive, and competitive. Jack and Tom, both, regard competitiveness as being the central thrust of masculinity. Competition is the basis of male-to-male interaction where one male strives to prove his superiority via performance and general knowledge over another male. Ben

feels that men exhibit a greater degree of confidence and calmness than do females.

Jack and Ben both feel that the males in the program are quite similar to females, in that, they demonstrate personality traits that are normally attributed to females, i.e., feelings expression, and that they share in similar interests, i.e., enhancing relationships. Jack explains, that, because the male in the program is seen as being atypical to males in general, he is regarded by the females as more of a colleague that one of the opposite gender.

It seems that for each co-researcher there may be an underlying motivation to rationalize the experience as one that is positive (cognitive dissonance). Enhancing a general belief that the males and females in the class are similar and of one accord may promote an atmosphere of security and safety for the minority member. In other words, any emphasis on gender differences, or any portrayal of gender differences, i.e., assertiveness, may be a punished activity, i.e., seclusion. The acknowledgment of possible differences could abate any illusionary perceptions of security and acceptance.

According to Jack and Ben, there is a continuing emphasis on emotionality in the program (interaction on the feelings level). Both are unsure, however, whether this is the result of

the females presence or because of the humanistic direction counseling has taken.

Both Jack and Ben discuss blending-in behavior that the males in the program undertake at certain moments. This occurs particularly when the males feel that the females are focusing in on males in general and look to the males in the class as representative to their gender type. For fear of inducing retaliation and ill-feeling, the males remain passive and compliant at such moments.

Tom and Ben find themselves interacting more with the females in the program, however, outside the program they associate more with males. Tom maintains that he appreciates relating with females more than with males because of their tendency to be comfortable with self-disclosure. Outside the program, however, he does not always feel confident enough to approach females; therefore, he relates more with men. Ben clarifies, that, outside the program, he would want to approach females more often because he appreciates their comfort in relating on a feelings level; however, he realizes that his lack of doing so is possibly the result of his religious upbringing where gender segregation was encouraged.

Tom and Ben affirm their masculinity regardless of possessing what is typically referred to as feminine qualities. Ben feels, quite strongly, that a male can be nurturing and

sensitive and still be masculine. At this time, Tom feels that his masculinity may have abated due to his possession of perceived feminine traits, yet, he believes that he is coming to terms in redefining gender identity to the extent that his masculinity can be affirmed. It is Jack who seems most uncertain as to how to define the concepts, and ascertain his own masculinity, although, he acknowledges entering the process of redefining masculinity.

Summary

On the whole, the co-researchers expressed satisfaction with the gender ratio situation. At times they noticed subtle discriminatory practices; however, they either did not let such practices bother them, or, undertook a passive, compliant role whenever the situation arose. Any dissatisfaction seems to be off-set by the advantages incurred in being with a female majority. There is general consensus that females are "good at" dealing with emotions. Since it is viewed that an emotions orientation is integral to counseling, the co-researchers feel that it is invaluable for males who enter the program to receive this type of influence from the females.

All co-researchers strongly emphasized that they do not see themselves as typical males. They could not identify themselves as possessing the personality traits that are normally ascribed to males, i.e., competitiveness, emotional distancing, etc. Two of the co-researchers felt that they were more similar to females than males in regard to shared interests and personality traits. When trying to explain or define masculinity and femininity, the co-researchers demonstrated some difficulty in their attempt. They started with traditional descriptions yet qualified themselves later by contending that personality traits are not necessarily gender specific. In this sense, they offered a gender identity

redefinition, in that, it seemed to them that they can own personality traits traditionally ascribed to females and yet be masculine. This redefinition is still in process for them as they view (except for Ben) themselves as more feminine than masculine - in Jack's words: 'it is rather confusing."

In essence, it is understood by the co-researchers that counseling is seen as a females' profession by society in general. This offers some difficulties: other males will discriminate and feel uncomfortable with the idea of one of their fellow men crossing over. Ben points out that he feels inclined to respond by saying he is a therapist rather than a counselor. Counseling is seen as a woman's work, and woman's work is less prestigious than a man's work (Ben's understanding of society's view in general).

Some of the satisfaction received by being in a female majority setting was the opportunity provided to interact with females. In general, female social interaction was preferred for the reason previously mentioned: a higher quality of relating due to the females' propensity for self-disclosure and feelings expression.

Over-all, the co-researchers expressed a general feeling of enjoyment and contentment with the gender ratio situation.

CHAPTER VI

GENERAL DISCUSSION

I began this study with the objective of coming to an understanding of the male student's experience as a gender minority in the University of Alberta M.Ed. counseling program. Essentially, I wanted to know if my experience in the above situation was unique in comparison to the experience of other males. I believe that the co-researchers have illuminated the experience, the question has been well answered, at least for myself, and that the study has introduced new ideas and new questions that can be pursued in this area of interest.

I will conclude this thesis by, first, highlighting the collective experience as determined by this study, in particular, reviewing some of my own feelings, as mentioned earlier, and comparing them to the collective experience. This will be followed by a discussion of several key issues that have emerged, namely: the male counselor as an atypical male, and, the process of gender redefinition. Finally, I will discuss the implications of these findings on further research and counselor education practice.

In looking back at what was presented earlier in the literature review concerning group dynamics and minority members, the expectation was made that a significant amount of stress and frustration would cause a general sense of

dissatisfaction with the gender ratio situation. The pressure to perform and blend-in, as well as various discriminative actions produced by the majority members, as outlined by Kanter (1976), suggest that males in a counseling program, as a gender minority, would be relatively unhappy. For myself, this was not entirely true. To reiterate my personal experience, I did have moments of frustration and dissatisfaction in the situation; however, I found the benefits offset the difficulties experienced. I must admit, however, that my sense of dissatisfaction seemed greater than the dissatisfaction expressed by the co-researchers. Even though they claimed some dissatisfaction, they expressed a high level of contentment with the situation. At this point I can not generalize this response to all males in counseling programs, due to the fact that this study represents only the experience of three males. I can conclude, however, that, for these three males there was a high level of satisfaction.

The problems that Kanter (1976) presented in regard to being a minority member in group functioning, were not as significant in this situation, although, to some degree they did exist. The question then becomes: why are the co-researchers not as affected by the minority status dynamics as would normally be expected?

The results of this study suggest that minority differences were attenuated due to gender similarities. Aires (1976) has shown that in all-female groups, the major themes are intimacy and interpersonal relationships. Walker (1981) also pointed out that females have a greater tendency to encourage dynamic and forceful expressions of their feelings. The topics of discussion generally evolve around feelings, home life, and relationships. There is also a strong emphasis on caring and closeness.

The co-researchers in this study have shown a similar preference. They emphasized that their interests, and method of relating with others, and orientation toward emotionality made them very different from other males, and similar to females. With this in mind, it makes sense that many of the group dynamics normally demonstrated in minority/majority situations were diminished, because, as in this case, the minority members were quite similar to the majority members. For the purposes of this study, we may be dealing more with a gender issue rather than a minority/majority issue. One of the co-researchers may have well encapsulated the point when he said that the males are treated more as colleagues rather than members of the opposite sex. He had made this point after discussing how similar the males in the program are to the females in regard to personality traits and interests.

The males may have a need to see themselves as being similar to the females in the class as a method of escape from possible frictions normally associated with minority/majority group dynamics. Throughout the program, they may have been subconsciously implanting an image of similarity even though a suppressed feeling of differences (not emergent in this study) may have existed. Not following up this possibility more closely may be one of the limitations of this study and an important consideration for future research in this area.

Lemkau (1984); Hayes (1989), and; Robinson (1986) demonstrated that men in occupations traditionally deemed as belonging to females possess personality traits similar to those of women. Robinson adds that such males are inclined to break down the stereotypes that advocate what a man should be and what he should do.

These findings are substantiated by the information provided in this study: the co-researchers expressed a high similarity to females in regard to personality traits and interests and were assertive in their stand that personality traits, (i.e., being nurturing) are not gender specific. In other words, they maintained that they can demonstrate qualities that are perceived as being feminine qualities, yet, retain their masculinity. Such a perspective suggests that the "typical" male is certainly not without emotions, rather, he is fearful,

discouraged or untrained in expressing them. This distinction needs to be made because society, in general, seems to paint the male as unemotional - connoting the absence of emotions.

If the co-researchers in this study are representative of most males in counseling programs, that is, being atypical to males in general, we are then faced with an interesting question: when and why did the atypical type male enter into this field of work? Did we start with males who were "the atypical male," i.e., analytical, competitive and assertive (as Tom described: "the Freud type") and end up with the caring nurturing "Rogers" type?

Froehle's (1985) review of psychological profile characteristics of counseling students through the past 20 years suggests that we are dealing with a different type of male in counseling as compared to the male in the 60's and 70's. He found that they are now more like psychologists and less like mathematicians; more reflective and less tense. Perhaps, over the years, the counselor's role took on more of a nurturing connotation, especially with the influx of females into the field, which in turn attracted the males who felt they possessed such qualities and wanted to put them to use in this area. As stereotypes that constitute appropriate role behavior have slowly been breaking down, the man who wants to cross-over into a nontraditional field may be finding the courage to do so.

Likewise, over the years, the male who dislikes an emotions orientation and prefers working in a male dominated field came to avoid a field that was being taken over by females. These are all interesting suppositions, nevertheless, we are faced with the possibility that the male in counseling, today, is perhaps not a typical male and warrants special scrutiny.

Further research in needed to study the movement the male has made, over the years, in incorporating a sense of freedom and wholenes in expressing emotions. We need to determine what is healthy psychological functioning for the male (i.e., masculine identity in conjuction to relating with emotions), where he is today by this definition, and how does this influence the counselor's approach, especially if we are looking at an increasingly male market. Also, in considering the entrance of the "atypical male" counselor into the field, we may wonder if he may have a special role to fulfill, or new ramifications that may emerge in light of the possible movement mentioned above. Is the atypical male counselor a prototype for males in general as the movement progresses?

It would have been also interesting to discover the degree of satisfaction experienced by the dominants (the female majority) in this study. Were they content with the gender ratio? Did they desire a more mixed ratio? If so, why? If not, why would they want a greater female presence?

The counselor educator may not need to be concerned with minority dynamics in the program. The group dynamics that are normally associated with minority situations may not be as significant here due to the male/female similarity syndrome that is unique to this situation. Many of the barriers or frictions normally associated with minority dynamics seem to be removed in this situation due to the male students' "feministic" approach in relating with others. The counselor educator may also want to consider, when screening future male applicants, whether the appropriate male for the program is one who exhibits the "atypical male" qualities, and whether testing (personality traits, interests, sex-role stereotypes, etc.) can prove helpful as a criterion toward selection.

The limitations of this study are obvious. Since the objective was to discover the "what" rather than the "why" no conclusion can be offered, i.e., "the atypical male" as a general syndrome, other than a synthesized presentation of the experience as felt by the co-researchers. Such ground-breaking is a large and crucial step in research, because the "what" has introduced us to important "why" questions that can direct further research.

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Appendix 1

Consent Form

I, _____, voluntarily consent to participate in tape recorded interviews with Eric Schocat concerning my experience as a gender minority in the University of Alberta M.Ed. counseling program.

I understand that:

- all information that I provide will be held confidential
- when the data is transcribed a pseudonym will be substituted for my name.
- the information will be incorporated into a thesis manuscript
- the tape recordings will be destroyed within six months of the date.
- I can freely disengage from this activity at any time I so desire.

Signature of co-researcher: _____

Signature of researcher: _____

Date: _____

Appendix 2

Interview Schedule

With this semi-structured approach I will aim to cover eight main themes. Under each theme I have listed possible questions, allowing, however, for appropriate digression.

1. Awareness of gender ratio in program.

   - Have you given any consideration to the fact that females greatly outnumber males in your class?
   - To what extent have you given this thought?
   - As time went on, did you find yourself thinking more about this?

2. Class atmosphere.

   - Does the gender ratio influence the tone of the class atmosphere, e.g., type of issues brought up in free-discussion?
   - Are the issues that are brought up by the students more female related?
   - Are there any other group dynamics brought on because of this ratio?
   - Do you think there is a greater emphasis on feelings or emotions because of the female majority? Do you think there is a correlation? If there is such an emphasis are you comfortable with it?

3. Treatment by others.

   - Do the females treat you differently because you are a minority?
   - Are you satisfied with the kind of treatment you are getting from the females?

- Would you say that the ratio is effecting the relationship between the males?

4. Effect on you as a student.

- Is this ratio effecting the way you normally participate in class? If so, how?
- Any feelings of frustration, anger, detachment, etc., in being a minority?
- Are we seeing a different "Jack" because of this ratio than we would have seen if the ratio was more balanced?

5. Effect on you as a would-be counselor.

- Will coming from a counseling program where you were a gender minority make you into a different counselor than if coming from a balanced ratio? If so, in what way different?

6. View of the other males.

- Do you enjoy socializing with the other males? Do you prefer it to being with the females?
- Do the men seem to want to stick together?
- Do you ever wish there were more males
- Are the males quite different from each other, e.g., personality? Are the males similar? In what ways?

7. Social preferences.

- Are your closest friends male or female?
- In social activities, do you find yourself gravitating more to the males or females?
- For personal counseling, would you prefer to see a male or female counselor?

8. Gender trait orientation.

- On a scale of 1 to 10, 1 being very masculine and 10 being very feminine, where would you place yourself? Why?
- Can you give me your feeling about what being a man implies? What are some activities that are considered more masculine than feminine?
- How do you feel about being a man?

Appendix 3

Interview with Jack

E. Maybe you can start by telling me what influenced you to think of counseling as a profession.

J. Well, it goes back a long way. When I left high school I was in a B.A. program in sciences, doing also a degree in psychology and also doing prerequisites for a degree in medicine. I have always been interested in people - why they do the things they do and that sort of thing. Subsequently, after three years, I did get into the college of medicine and went through that process but realized it was not what I wanted and wasn't doing well at it and not happy with it. I went to talk about it with the dean. He said: "it seems to me in looking back at all the things you've done says to this point the areas you were most strongest in were psychology. We talked about that back and forth and I began to think about that and realized, ya, that was where I was interested in, so I left medicine and worked for about a year in a drug and alcohol rehab center, to test the theory out whether I really like working with people. I found out, ya, I really did like working with people - I had an aptitude for it and went back and finished my B.A. in psychology and then worked with Alberta Social Services for a year-and-a-half on a sub-contract basis. So, after a year-and-a-half of that I found I was slowly getting a feel of what that was about and was getting more interested in this type of work, and from there, moved into a formal counseling situation with Family Services Agency in Fort Vermillion, and worked there for about four-and-a-half years.

E. So you had quite a bit of experience before you came into this program?

J. Ya, most of it related to the people end. I guess that's the reason that I'm here. I'm stimulated to learn more and

more about it. The more I know the less I feel I understand. I can't get enough of it. And you know, as I was coming up here, for this interview, I was thinking: why is it that it doesn't bother me that I'm surrounded by females in this program, and you know, I think it has to do with the way I was raised. I am the oldest in the family, and for about the first two years of my life, my dad was away from home a lot and I lived with my mother and her sister. So I had an unusual early childhood from that perspective. The other issue I find, maybe partially as a result from that, a lot of the things that men are typically interested in are things that I'm not particularly interested in. For example, some guys I worked with at a steel manufacturing plant - the things they enjoyed talking about were cars: something I only have a mild interest in; politics - also something that I only have a mild interest in; sports - I virtually have no interest in that at all; and, the things that I was interested in were, like, relationships: why people think the way they do and how people get to be the way they are. Didn't seem to have an impact on them at all. Just something that they didn't think about, or, just wasn't important. So, I guess, from that perspective, I'm with a group of people now, even though they are mainly females, who do have similar interests. I've rarely been able to find other men who are interested in the same topics that I'm interested in.

E. So you're really seeing a difference here between how guys relate and how girls relate?

J. Yes, the average male doesn't have much interest in the realm of feelings. They're interested in how to resolve a problem, how to use logic and sequential thinking and all those other good things, to get at the answer. And then, relationships, from my experience, tend to be shallow. They tend to be based on a very conservative and rigidly structured way of organizing the family: the wife stays home and looks after the kids. The husband does very little in the way of child care; has very little involvement in

parenthood. Many of these guys, when you start talking about feelings, tend to get quite uncomfortable. This is an area of experience they just don't have the vocabulary for, or, another aspect is, that, they've identified this as a feminine functioning that they don't want to have any part of.

E. In the program here, do you find that the gender ratio influences the class atmosphere and group dynamics?

J. We talked a lot about feelings - very typical for this kind of program, I think. We ended up talking about relationships. If anything in the dynamics was kind of odd, was, when, we got into discussions of relationships and that gets taken to a personal level. We're talking about marriages and common-in-law relationships and that kind of thing (pause) the women would be talking about the men, which of course, I am one and that would put some interesting restraints in what was being said.

E. Because you're there?

J. Because I'm (pause) the impression that I had. In this class there are about 3 or 4 women who are having marital problems (pause) they react to me oddly (pause) in some cases, they react to me in an inappropriately hostile or negative way and I see some projection going on. The other way they react to me is overfriendly. That could also be some projection going on or it could be something else. With regard to the other issues they talk about: parenting, from a typically female perspective, well, I don't have any children myself, so that doesn't make it really a big difference one way or the other.

E. How do you feel when they react to you this way, like when they project on you?

J. What I attempt to do is recognize that it's not something that is directed at me, something that I've said or done, but, simply that they say "there's a man, and he represents them" - all the good things and all the bad things. I think my policy to this point is, if I choose to remain in that conversation, to just be fairly quiet and not have too much to contribute and to recognize that they're not reacting to me as a person. So I guess, what I do is I have the tendency to slide into the counselor role, but being objective and not evaluative - not to pull away.

E. And that doesn't make you uncomfortable - having to be that way?

J. No, not really, because I've been playing it being a counselor for so long, it's natural for me to slide right in it - I don't even know sometimes that I'm even doing it.

E. So, there is a greater emphasis on feelings because of the female majority?

J. I don't know if it's because of the female majority or if it's because of the subject area that we're working in. If you had a man here with the typical male values - I can see that that person would have difficulty functioning. A male in this program, in order to function effectively would have to be relatively androgynous. Somebody who doesn't really have any strongly held masculine opinions and views. Somebody who tends to be more towards the center of male and female.

E. What would happen if he wasn't more toward the center but more masculine?

J. There may be a tendency to undervalue the emotional component or undervalue the relationship component. (pause) I think there would be some barriers erected between the females and the males. There would be less

(pause) they would react to that person in terms of male/female rather than as colleagues.

E. If there were more males in the class, would it change the way you would participate?

J. My guess is that I would participate less if there were more males. The reason I say that is, my impression is, that, males are more competitive than females are, and if I was in a group with more males, I would feel at a disadvantage in some ways because I've come to dislike competition. Whereas, if I'm in a group of females, I don't have to prove myself in anyway.

E. You can relax more?

J. Ya, I can sort of relax and I can let things go whatever way they want and I don't have to prove anything, proving that I'm smarter, or proving that I'm more insightful or any of those sort of things. And I think that would be an issue if I was in a group of males. It's more comfortable in a large group of women than in a large group of men. Part of that has to do with athletics. When guys get together, there is always that macho thing: "let's see if we can compete." We'll talk about cars: who knows the most about cars, or we'll compete to find out who's got the best income, or, who knows the most about sports. That's the level that the average male to male relationship goes on.

E. Is this going to make you a different Jack, in coming from this gender ratio?

J. I think we would see someone who is more academically oriented - more oriented towards the attainment of marks if there were more males in the program. More competition. Males competing more openly and more vigorously among themselves, not only in regard to marks, but also in the supervision sessions, you know, showing them the very best

tapes and making sure that they always had answers to the questions. I think that it would be in some ways more intense if there were males in the program. I thing, also, that if there were more men in the program, that there would be some difference in the kind of topics that would be discussed in class. I know that this might be a stereotype, but, I wonder if males don't tend to be more logical - more analysis oriented in the way they approach things, whereas, women tend to be more global. Now, I don't know if (pause) that applies to the general population in some ways, but I don't know if the applies particularly well to the counseling program. We have some women in my year that are extremely analytical, cognitive in the way they approach things. I don't know if the women in our program are typical women. Maybe by virtue of their training, or their academic background, or, maybe their interests, maybe the average women isn't interested in working in an area like counseling. Maybe it's too authoritative in some way.

E. It sounds like the male in counseling is not the typical male, and also that the female in counseling is not the typical female. There is some kind of movement for both genders.

J. It's true, I think that both the males and females in the program tend to be closer to the midrange: not extremely masculine, nor are they extremely feminine.

E. More blending-in.

J. Ya. There's something I thought about that interesting. You know, you're talking about this dichotomy of male and female: there isn't the sense of (pause) the males don't have, like, a little club amongst themselves in this program. I haven't yet had a chance to sit with Ben or Tom or Ben and Tom together, as a little group to talk. We seem to run on different schedules. I haven't been searched out by the other males to, like, go out for a beer together.

E. No special attempt.

J. Nothing that I've been aware of.

E. Do you ever wish there were more males?

J. No (pause) no I don't (pause) not at all. (pause)

E. The picture I'm getting it's not big deal - sort of content the way it is.

J. Ya (laughs) Sort of what it feels like. Ya (laughs).

E. What would you say are the negatives and positives of this present ratio?

J. Certainly the negatives are, as I mentioned, males tend to be more competitive and more into problem solving and analysis, and that sort of thing. It would certainly change the flavor of the program if there were more males. The advantages I see of having more females, is that, it isn't as easy for a male to retreat if you were brought up in a traditional male role model. It isn't as easy to retreat into that way of doing things because the women will always draw your attention to the fact that your being too cognitive, if you're not attending enough to the emotional component of what's happening. So, I would say off-hand, unless the people who run the program can find males who aren't the typical stereotyped masculine males they're better off sticking with a majority of females because that's what counseling mainly evolves around - all those issues that females have learned are important.

E. They're healthy.

J. Yah. Like Carl Rogers. Carl Rogers was a brilliant therapist, but he was an atypical male. In regards to his interests, the way he saw the world, and the way he interacted with other

people, he was very nurturing, very patient, very calm and most men are not very nurturing, very patient, and very calm. The typical male is more like Fritz Perls. Fritz Perls tends to be more aggressive.

E. Ya, he's very directive isn't he?

J. Very direct, very analytical and tends to be very impatient and very aggressive in the ways he deals with things, and that's the way I see males. (pause)

E. Do you see any negative aspects arising from the gender ratio?

J. (pause) Ah (pause) I guess, from the perspective of the reactions that I get from other men. (pause) I think (pause) I wonder if they sometimes don't look at me like if I'm not a little odd.

E. Other men?

J. Ya, from outside the program, like, I'm sure if I was to talk with men in other faculties, I would get comments like, why in God's name would you want to do counseling?

E. That's interesting.

J. Because that's a woman's job. That's something that women do. And if you are in counseling, or in an area that is related to helping others, you better make sure that you're in an administrative position, or else you're really crazy. It just doesn't fit otherwise.

E. I'm wondering about the perception of others upon us - does that effect us?

J. I think it probably does. I know that the work I'm doing is important and when I'm socializing with a group of people

that don't know me very well, I would much prefer to say that I'm a therapist than say I'm a counselor because in the way that people think about counseling, and I've had this occur over and over again. People automatically assume that you're a school counselor (pause) but I know that I'm doing important work, but, I guess my concern is that other males won't know that I'm doing important work. They don't tend to be as enthusiastic about it. They don't see it as being valuable. It makes men feel uncomfortable in thinking that here is a guy who is doing all of these feminine kinds of things: men should be doing men's work and women should be doing women's work. Like, when I'm at a party or something, men will typically give a reaction of not knowing what to do with it.

E. They will get sort of uncomfortable?

J. Ya, they don't know how to relate with it and it takes them out into deep water. It takes them into areas that they're not comfortable with, this relationship stuff, feeling, being involved with people in a nurturing capacity. (pause) On one hand we can say that we're counselors, but if we portray ourselves that way we tend to get lumped together with school counselors, and school counselors have always been traditionally a kind of a female realm. Which is why I would prefer to introduce myself to other people as a therapist or psychotherapist or family therapist.

E. I think for some reason in a person's mind the word therapist connotes more competence than a counselor.

J. Ya (pause) in some ways there's more prestige attached to it.

E. Ya (pause) I'm wondering if it's because when a person thinks of the word therapist there's more of a maleness attached to the meaning of the word but when one thinks of a counselor (pause)

J. That may go back to the fact of the early years in therapy. All the greats were males: Freud, Adler, Jung. That's what people think about when they think of therapists or psychotherapists like Freud. But when they think of counselors, they think of school teachers because counseling is automatically associated with school. So when you say counseling, people say school, (pause) females, which says what about male teachers - there's pressure there - get out of the classroom and get into administration.

E. On a scale of one to ten, with one being very masculine and ten being very feminine, where would you place yourself, and why?

J. One is very masculine and ten is very feminine. (pause) Hmm. (pause) I think I would have to place myself at a five or a six. Either close to the center or a little bit into the feminine. The reason I say that, as I have already mentioned, I have interests that are not typically male, but are more typical with the average female in regards to not being overly interested in sports or politics or cars or the things that men are typically involved with.

E. So what does masculinity and femininity mean to you?

J. What does it mean to be masculine? (pause) Okay. (pause) The first thing that strikes me as masculine - the masculine person takes the decisive, authoritative, assertive, even aggressive (pause) to be masculine means to express only a limited amount of emotions, either happiness or anger. In our house I got to see my dad being happy or angry and not a hell of a lot in-between. One begins to realize also that to be masculine means a preference for women, but to be nonmasculine means to be homosexual, whereas, to be feminine for me means to be nurturing, patient, considerate of other's needs and feelings, to be a lot less assertive in regards to their own needs. I come from a

family where women typically place their needs as secondary to the males. To me, that's a typically feminine characteristic. It also means to be less involved in physical activities, like, chopping wood and sports. The way I see it though, masculine and feminine are becoming obsolete terms, if you compare the 50's to the 90's.

E. The definition is changing?

J. the definition is changing in that there is not a clear dividing line as to what is feminine and what is masculine, apart from sexual preference and even that may not be an accurate definition anymore because there are some gay males who are probably very masculine. So I don't know - it's a confusing topic.

E. So how would you place yourself on a scale of one to ten about your satisfaction in the program now with the gender ratio the way it is, with one being very unhappy and ten being very happy?

J. Ten is extremely happy?

E. Ya.

J. I'd probably have to say about a nine

E. Very satisfied?

J. Ya, it's not an issue that bothers me at all, and, in fact, as I said with my perception about males as it is, I would be less satisfied if it was a 50/50 split. Maybe that has to do with there being enough of that older traditional values still floating around, that in being a male in this kind of situation (pause) some sort of preferential treatment.

E. Preferential treatment?

J. Preferential treatment in terms of: I am the minority, when they want a male opinion there aren't that many of us to ask. There is that old traditional thing that women should be considerate of men, a different consideration that women have for other women, in that (pause) I don't know (pause) the role model we have learned growing up: what it means to be male, what it means to be female. Maybe there is a competition among females to get the males attention. Maybe I get preferential treatment from other females because I am only one of three males.

E. Is it, like, a carry over from a stereotype in our society where women have been taught to look up to men?

J. They have allowed men to have leadership roles often. Sometimes I think I can get my opinions and views heard more readily. I don't have to compete to get my views heard. Most of the time I just start talking and quite typically the women stop talking. It could be that sex role thing. Men are expected to take a leadership role.